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VANDERBILT ORIENTAL SERIES—VOL. IX.

GRAECO-PERSIAN NAMES

—
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THE VANDERBILT ORIENTAL SERIES

EDITED BY

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GRAECO-PERSIAN NAMES

BY

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TO

Herbert Cushing Tolman, LL.D., S.T.D., Ph.D.

διδασκάλω πολυμαθεῖ

φίλω ἀληθινῷ

καθηγητῷ σοφῷ

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FOREWORD

THE following work has seemed necessary because of two lines of interest which unite in this subject. It is intended to be a contribution both to the present all too scanty fund of information concerning the Ancient Persian people and language and to the interest and value of the Greek literature which deals with this people. The value of an investigation of this subject is further enhanced by the fact that so large a part of the Ancient Persian personal names now extant are preserved in Greek literature.

Ferdinand Justi's exhaustive work, *Iranisches Namensbuch*, furnishes a collection and historical classification of Ancient Iranian names, to which constant reference has been made during the preparation of this treatise. Due consideration has also been given to the etymological phase of Justi's work. The chief linguistic sources on which the author has relied are Tolman's *Ancient Persian Lexicon and Texts* and Bartholomæ's *Altiranisches Wörterbuch*. Due reference to these and other works is found throughout the volume.

Acknowledgment is here made of the valuable assistance rendered in proof-reading by Dr. H. C. Tolman and Dr. E. L. Johnson, both of Vanderbilt University.

The author owes Professor Tolman special thanks also for the personal interest which he has taken in this work from the beginning and for the wise counsel which he has ever been ready to give.

ALVIN H. M. STONECIPHER.

VANDERBILT UNIVERSITY, August 24, 1917.

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ABBREVIATIONS

Ar. = Aryan.

Art. Sus. = Artaxerxes Inscriptions of Susa.

Av. = Avestan.

Bh. = Behistan.

Bthl., Grund. = Bartholomæ, Grundriss der iranischen Philologie.

Bthl., Wb. = Bartholomæ, Altiranisches Wörterbuch.

Bthl., Zum Wb. = Bartholomæ, Zum Altiranischen Wörterbuch.

comp. = in composition.

Dar. NR. = Darius Inscriptions of Nakš-i-Rustam.

Dar. Sz. = Darius Inscriptions of Suez.

Elam. = Elamite.

Fragm. = Fragmenta Historicorum Græcorum (Müller).

GAv. = Gāθā Avesta.

Goth. = Gothic.

Gr. = Greek.

Gram. = Grammaire du Vieux Perse (Meillet).

Gr. PN. = Griechische Personennamen (Fick).

Hdt. = Herodotus.

Historical Grammar = Historical Grammar of the Ancient Persian Language (Johnson).

hypc. = hypocoristic.

I. E. = Indo-European.

IF. = Indogermanische Forschungen.

Keiper = Die Perser des Aeschylos.

KZ. = Zeitschrift für vergleichende Sprachforschung.

Lex. and Texts = Ancient Persian Lexicon and Texts (Tolman).

Madressa Jubl. Vol. = Sir Jamsetjee Jejeebhoy Madressa Jubilee Volume.

Marquart = J. Marquart, Die Assyriaka des Ktesias.

Middle Pers. = Middle Persian.

NB. = Iranisches Namenbuch (Justi).

New Pers. = New Persian.

O. H. G. = Old High German.

Oss. = Ossetic.

Pahl. = Pahlavi.

PPA. = present active participle.

PPfP. = perfect passive participle.

Seal Inscr. = Seal Inscriptions.

Skt. = Sanskrit.

Xerx. Pers. = Xerxes Inscriptions of Persepolis.

YAv. = Younger Avesta.

ZDMG. = Zeitschrift der Deutschen Morgenländischen
Gesellschaft.

GENERAL DISCUSSION

1. An investigation of the etymology and meaning of Græco-Persian personal names is carried on, by no means, without difficulties. One of these difficulties is apparent from the very title given to this work, GRÆCO-PERSIAN NAMES. The transmission of these Persian names through any foreign medium would naturally disguise them to a certain degree, but this is especially true when that medium is Greek.

The Greeks are commonly reputed to have been very inaccurate in the transcription of foreign names. This reputation is justified, at least with regard to their treatment of the Ancient Persian. Such names as *Ἄρταξέρξης* from *Artaxšaθra*, *Μεγάβυζος* from *Baga-buxša*, *Σμέρδης* from *Bardiya*, *Τείσπης* from *Cišpi* (*Caišpi*), and others testify to the freedom exercised by the Greeks in this regard.

2. But there were real difficulties to be encountered by the Greek writer who desired to record a Persian name. There were certain sounds in some of these names which could not be reproduced exactly by any of the letters of the Greek alphabet. Chief among them were those represented by the characters *c*, *j*, *θ*, *θ^r*, *v*, and *š*. But variations in transliteration were by no means limited to these. A glance at the chapter on phonology will show that some of the other letters have just as varied a representation.

3. Another difficulty and source of variety is one which, however, cannot be charged against the Greek historian. This lies in the possible lack of unity within the Ancient Persian language itself or in the

existence of a number of dialects which contributed their share to the special forms of the names received by the Greeks.

4. The subject of Ancient Iranian dialects is one of which little is known. Literary monuments of but two of these ancient dialects have come down to us, the inscriptions of the Achæmenidan kings and the Avestan literature. The first of these was the language of Persis, the southwestern dialect; the locality of the other has not been definitely determined. That other dialects existed is evident, but nothing remains which furnishes direct knowledge. The question of how far these dialects influenced the proper names which the Greeks have handed down to us as Persian is one which must, for the most part, be left undetermined. The supremacy of the Achæmenidans stamped many things as Persian which did not belong to Persis proper. So a number of the names which Greek authorities give as Persian may have had their origin in other dialects. This, then, may account in part for the frequent dissimilarity between the Greek forms of the names and the corresponding Ancient Persian words.

5. As evidence of dialect influence upon certain names given us by the Greeks as Persian is cited the variety of forms in which I. E. $\text{tr} >$ Ar. tr appears. It is represented in Ancient Persian by θ^r (Tolman; ζ , Meillet; \mathfrak{f} , Weissbach), which was probably a sibilant. This sound is reproduced by σ , $\sigma\sigma$ in 'Ασιδάτης , Τισσαφέρνης , and "Ωμισος , by $\theta\rho$ in Φαρναζάθρης and 'Οξάθρα , by $\tau\rho$ in Σατραβάτης and 'Ατραδάτης , and by $\delta\rho$ in Μεγασίδρης . The $\delta\rho$, however, is doubtless only a Greek variation of $\tau\rho$ or $\theta\rho$.

The transliteration of θ (a spirant) also would seem to afford some evidence of dialect influence. As a part of the name of the god Mithra (written **Miθra**, **Mitra** for ***Miθ^ra**), it is represented by Gr. θ (an aspirate) in **Μιθραδάτης** and **Μιθραφέρνης**, and by τ in **Μιτροβάτης** and **Μιτραφέρνης**; elsewhere it is represented by σ —viz., **Αρτασύρας**, **Μασίστης**, and **Σατάσπης**.

6. One should not, however, be too positive in the contention that all these variant forms actually represent dialects. We know only the approximate value of certain Ancient Persian symbols and therefore cannot determine how nearly they are approached in sound by the Greek letters. Granting that no exact equivalent for such symbols existed in the Greek alphabet, which seems certain in the main, then we must recognize the fact that the Greeks were forced to choose merely the nearest representative. Very naturally the choice varied with different writers. It must be remembered also that the name of the god Mithra, which forms the prius of some of the names mentioned above, appears in the Art. Ham. inscription under the form **Mitra** instead of **Miθra**, as elsewhere. And it should be further noted that Anc. Pers. θ , in the cases where it is represented by Gr. σ , is from Ar. \dot{s} < I. E. \dot{k} , and corresponds to Skt. $\dot{ç}$. This sound is probably only imperfectly reproduced by θ , being more of a sibilant than the other sounds represented by this character. If this be the case, Gr. σ would represent it much more nearly than Gr. θ .

7. Involved in the question of Ancient Iranian dialects is that of the unity within the Ancient Persian language. In his *Grammaire du Vieux Perse*, page 4, Professor Meillet states that there are in the reli-

gious and official vocabulary of the inscriptions “*des traces nombreuses de faits étrangers au dialecte perse*,” and, continuing, he says, “*et, hors de la Perse, il existait déjà sans doute une littérature, écrite ou non écrite, à laquelle les Perses ont emprunté certaines formes quand ils ont eu à rédiger les inscriptions conservées.*” Cf. also Johnson, Historical Grammar, 157, 158.

8. In support of this theory is offered the fact that *s* and *z* sometimes represent Ar. š, Skt. ç, I. E. ǵ, and Ar. ž, Skt. j, I. E. ǵ, respectively, although θ and d are to be expected. The contention is that these deviations are contained in religious, official, and technical loan words from a literary dialect.

The words, however, which contain *s* instead of θ—namely, *asman*, *stone, firmament*; *asa*, *aspas* (comp.), *horse*; *vasiy*, *utterly*; *visa*, *vispa* (comp.), *all*—seem not to be especially strong in support of this theory. In fact, they all express ideas sufficiently commonplace to be considered common possessions and not the property of any special group. Neither do the words containing *z* instead of *d*—namely, *vazarka*, *great*, and *zana* (comp.), *race, people*—confirm this theory. It is true that *vazarka* is used in the royal title, yet it is frequently found in more commonplace expressions (cf. Dar. Sz. c. 3, 4; hya D[ā]rayavahauš XSyahyā xšaθ'ram frābara tya vazarkam . . . who gave to Darius the king the kingdom, which (is) great). The form **vadarka* nowhere occurs. *Zana* appears in *paruzana*, containing many kinds of races, and *vispana*, containing all kinds of races, which are merely descriptive compounds of a general nature.

9. The following seems to be the proper interpre-

tation to place upon these facts. The Ancient Persian sounds corresponding to Ar. š, Skt. ζ , I. E. \hat{k} , and Ar. ž, Skt. j , I. E. \hat{g} , were not reproduced exactly by any of the characters of the cuneiform syllabary, Ar. š being represented in Ancient Persian sometimes by θ , sometimes by s ; likewise Ar. ž by d or z . This conclusion is supported by the fact that s is never substituted for θ when the sound represented is from a source other than Ar. š—that is, from Ar. th or t—and that z is never substituted for d when the sound represented is from a source other than Ar. ž—that is, from d or dh . This may show that $\theta < \text{Ar. } \dot{s}$ represents a sound different from that of $\theta < \text{Ar. } th \text{ or } t$, and that $d < \text{Ar. } \dot{z}$ differed in sound from $d < \text{Ar. } d \text{ or } dh$. What this difference is is shown by the fact that these sounds are sometimes represented by s and z —that is, they partook of the nature of sibilants, which is perfectly in keeping with their Indo-Iranian origin.

10. But the question naturally arises, What determined the choice between these letters? Although the data at hand are too meager to admit of conclusive proof, yet they seem to warrant the naming of two points which are related to these phenomena—namely, phonetic environment and the historical stage or stratum represented.

11. The influence of phonetic environment is seen in *asman*, *asa*, *aspa* (< Ar. **ašua*), *visa*, *vispa* (< Ar. **uisua*), where Ar. š becomes the sibilant *s* instead of the dental spirant θ when it stands before the labio-nasal *m* or the labiodental *u*, and the *s* is retained after *u* has passed over into *p*, for the sake of greater ease in pronunciation.

12. The influence of historical strata in the language is recognized in several words. The two forms *asa* and *aspā* represent different transitional stages, thus: I. E. *eḱuo-s > Ar. *aśua > Anc. Pers. *aspā* > *as(s)a > *asa*. Likewise in the case of *visa*, *vispa*: I E. *uiḱuo > Ar. *uiśua > Anc. Pers. *vispa* > *vis(s)a > *visa*.

13. The same conclusion may be reached also from another angle. Both *asa* and *aspā* enter into composition. *Asa* is found in *asabāri*, *horseman*; *aspā* in *uvaspa*, *possessing good horses*. *Asabāri* is a military term involving the organization of the fighting force into horsemen and footmen, and indicates, therefore, a later stage of civilization. On the other hand, the idea contained in *uvaspa* is essentially primitive, being used as an epithet of a district or section of country. Moreover, *aspā* is always the form which enters into proper names, which are, of course, primitive compounds; cf. *Aspacanah* (see 'Ασπαθίνης), *Viśtaspa* (see Υστάσπης), and others.

Likewise both *visa* and *vispa* enter into composition. *Visa* is found in *visadahyu*, *of or pertaining to all provinces*, *vispa* in *vispazana*, *containing all kinds of races*. *Visadahyu* is a compound resulting from the organized political life of the empire composed of provinces or satrapies; it is, therefore, a late compound. But *vispazana* expresses a primitive idea and is a word which would be coined early. So this also supports the conclusion that *visa* and *vispa* represent different stages in the development of the word in one dialect, not in different ones.

The compound *vispazana* was found above to be primitive because of *vispa* and the general sense of

the compound. This opinion is upheld by the particular form *zana*, not **dana*, since *z*, more closely than *d*, resembles Ar. *z*. So both parts of the compound are distinctively primitive. The form *zana* appears also in the compound *paruzana*, which agrees with the above opinion both in form and in meaning. If the word occurred independently, it would doubtless have taken the form **dana*, after passing through the same development as *dan*, *to know*, Av. *zan*.

14. There still remain the words *vazarka* and *vasiy*, which seem to defy rational explanation. The inference to be drawn from these two forms, together with *viθa* (if we thus read inst. *viθaibis*) instead of the more usual *visa*, seems to be that where there was no special influence brought to bear to determine the sound of a word in favor of the sibilants, analogy or lack of discrimination on the part of the scribe determined the choice in favor of one or the other.

15. It might seem proper that the names described in this treatise should be considered merely as Iranian, not Persian; but in view of the widespread dominion and influence of the Achaemenid kings, of the phonetic and other considerations treated above, and of the absence of positive proof that they are of other dialects, they shall be treated from the standpoint of Ancient Persian, although the possible non-Persian origin of some is recognized. For example, *Μιθροβαρζάνης* (q. v.) might, because of *ζ*, be considered of dialectic origin; yet, considering the influence of historical strata (§§12, 13), it is even probable that **varzana* is an older form of Anc. Pers. *vardana*.

The imperfect correspondence of the two alphabets

should also be considered. So, although Σατάσπης (q. v.) may not appear at first to be thoroughly Persian, it must be remembered that σ is probably the nearest Greek representative of Anc. Pers. θ < Ar. $\grave{\mathfrak{s}}$. And here also the influence of an older stratum should be taken into consideration. Similar cases are to be considered in like manner.

16. With regard to their form, Græco-Persian personal names are to be divided into two classes: those containing two stems and those containing one stem. Those of the first class we may designate as full names; those of the second, hypocoristic names, or *Kosenamen*.

17. Fick, in his *Griechische Personennamen*, pointed out very clearly the fact that Indo-European names were originally made up of two stems; but as such names were long and cumbersome, there arose the demand for shorter and more convenient forms for familiar use. Pāṇini, the Hindu grammarian, recognized this valuable principle that out of such a name as Deva-datta might be made, from the prius, the names Deva, Devaka, Devika, Deviya, and Devila, and from the posterius Datta, Dattaka, Dattika, Dattiya, and Dattila. So in Sanskrit both the prius and the posterius, with and without suffixes, may be used instead of the full name.

As was shown by Fick, these shortened forms are very common in Greek. An interesting example of this is found in Sappho (75, 77, Hiller-Crusius). In these two fragments the person addressed is evidently the same, but in the first the name is Μνασιδίκα, while in the other it appears as Δίκα.

This principle may be seen also in names common

in English. For example, Archibald gives Archy; Eugene, Gene; Gertrude, Gertie and Trude (Trudie); Elizabeth, Elsie and Betty; Herbert, Bert; Theodora, Dora, and many others.

18. The Graeco-Persian names under consideration also conform to this principle. Both the first and the second elements of the compound names, with and without suffixes, appear instead of the compound. Generally one of the following suffixes is used in such a *Koseform*: -a, -(a)iya, -(a)ka, -(a)na, -(a)ra, -(i)ka, -(i)na, -(i)ta, -(u)ka.¹ Examples of hypocoristic names formed without a suffix are: *Μασίστης*, *Μίθρας*, and *Μίτρα*. Sometimes a part of the posterius is retained with the prius in forming a *Kosename*—e. g., *Βαγαπᾶτος* from *Βαγαπᾶτα*, *Μίθροβᾶτος* from *Μίθραπᾶτα*, and *Μίθροδᾶτος* from *Μίθραδᾶτα*.²

19. Aside from this general conformity to the original Indo-European method of forming personal names, there are also other points which indicate that the single-stem names in Persian are derived from those of double stem.

One of these is the fact that in the great majority of cases where a stem is found in a single-stem name, it is also found in one or more compounds. Sometimes a considerable group of names is formed, by means of different suffixes, from a stem which appears in a compound. The word *baga* is found in various compound names, such as *Βαγαπάτης* and *Μεγαδάτης*,

¹The initial vowel is placed in parenthesis because it is in some cases, as originally, the final letter of the preceding syllable, but in others it is a part of the suffix.

²For a complete list of hypocoristic names formed by the various suffixes, see List of Hypc. Suffixes.

from which are derived the hypocoristic forms *Βαγαῖος* and *Βαγαπαῖος*. From the name of the god *Mazdāh*, which appears in *’Ωρομάζης* and YAv. *Mazdaδāta*, comes the following list of hypocoristic names: *Μαζαία*, *Μαζαῖος*, *Μαζάκης*, *Μαζάρης*, *Μάζαρος*, *Μαζήνης*. From the various names made of compounds with *Miθra*, such as *Miθraδάτης*, we have the shortened forms *Μιθραῖος*, *Μιθράνης*, *Μίθρας*, *Μιθρήνης*, *Μιθρίνης*. Likewise *farnah*, which is found in many double-stem names, gives us *Φαρνάκη(ς)*, *Φάρνακος*, *Φαρνούχης*, *Φαρνοῖχος*.

Another indication that this is the correct interpretation of the single-stem names is that they have no meaning in themselves. It is only when we trace them back to the original compounds that they become intelligible. For example, *Βαγαῖος* is meaningless, but the meaning of *Βαγαδάτης* or *Βαγαπάτης* is perfectly clear. Likewise the forms *Μιθραῖος*, *Μιθράνης*, *Μίθρας*, etc., are without signification; but the possibility of these meaningless forms is explained by a compound like *Miθraδάτης*.

20. There are a few names, however, which seem to be somewhat irregular. *Μῆδος*, *Σόγδιος*, and perhaps *Μάρφιος* are evidently only proper adjectives which have in some way become applied to certain individuals as personal names. These names are to be considered as accidental and in no way referable to the principle which governs the formation of Indo-European names. Another name, *Μαρδόντης*, together with what appears to be an Avestan cognate form, *Βαρζαέντης*, seems to be only an adjective. It is, however, connected with the Persian name system, in that its stem **bard* belongs to the list of what may be called the name-forming words, since we recognize

it in *'Αριομάρδος* (probably), *Μάρδος* (*Μέρδις*, *Σμέρδις*), and *Σμερδομένης*. Such association must be regarded as the cause for the use of the adjective formation **bardavant* as a name.

21. Among the various words of which names are formed, there is one which demands special attention here, because its meaning is not at first apparent, and also because of the large number of names in which it is found. This is Anc. Pers. *arta* (comp.).

The Avestan cognate of Anc. Pers. *arta* is *arəta*, which is used only in composition, but which is from the same root as Av. *aśa*. *Aśa* means *truth, right*, a sort of moral or divine order in the universe which protects all that is good. This idea is then personified, by which *Aśa* becomes the guardian and promoter of good.

The antithesis of *aśa* is *draoga*, which in its adjectival use means *deceitful, untrue*; as a noun it means *deceit, lie*. Then, as *aśa*, it is personified as the demon which cherishes falsehood and whatever is opposed to truth and right.

From this it is clear that in Avestan theology *Aśa* is the personification of what one might call the Constructive Force in the world, while *Draoga* is the personification of the Destructive Force. We shall now see how these ideas are maintained in Ancient Persian. First let us examine *drauga*, the cognate of Av. *draoga*.

According to Bh. 4, 33ff., *Drauga* causes rebellions: “Says Darius the king: ‘These (are) the provinces which became rebellious. *Drauga* made them rebellious, so that these deceived the people.’” In Bh. 4, 36, 37 Darius warns his successors to guard against *Drauga*: “Says Darius the king: ‘O thou who shalt

be king in the future, protect thyself from Drauga.''" In Dar. Pers. d, 12ff. Darius prays that his country may be delivered from Drauga: "Says Darius the king: ' . . . and let Ahura Mazda protect this country from an evil host, from famine, from Drauga; may not an evil host nor famine nor Drauga come upon this country!'" It is because Darius is not an ally of Drauga (*draujana*) that Ahura Mazda aided him: Bh. 4. 61ff.: "Says Darius the king: 'For this reason Ahura Mazda bore me aid and the other gods which are, because I was not an enemy, I was not an ally of Drauga (*draujana*), I was not a wrongdoer, neither I nor my family.'" Thus the conception of an Arch-destroyer is clearly recognized in Drauga as in the Avestan Draoga.

If Drauga is the Destroyer, who is the Builder and Preserver? This is discovered from a study of certain Ancient Persian names. *Artaxšaθra* ('Αρταξέρξης) means *having his kingdom from Arta*. Who Arta is, we see from parallel names and words in Avestan and Ancient Persian. There is the Avestan adjective *ašapāta*, for which we have the evident Ancient Persian equivalent in the name **Artapāta* ('Αρταπάτης). The Av. *ašapāta* means *protected by Aša*; so the Anc. Pers. **Artapāta* must mean *protected by Arta*. The Avestan adjective *ašaciθra* means *having his race from Aša*, in correspondence with which we have the Ancient Persian name **Artazana* ('Αρταξάνης), which must mean *having his race from Arta*. For the Avestan name *Ašanəmah*, *giving Aša worship*, we have the Græco-Persian *'Aptávης*, out of Anc. Pers. **Artanamah*, *giving Arta worship*.

From these parallels it is easily seen that the An-

cient Persian conception of **Arta** was the same as the Avestan conception of **Aša**, that of a divine government, a *Göttliche Weltordnung*, which aids those who act in accord with it, the perfect antithesis of **Drauga**, just as Av. **Aša** is the antithesis of **Draoga**.

If merely political law were signified by *arta* in these compounds, there would be no place for *dāta*, which commonly appears in this sense in the inscriptions. If rectitude were meant, it would be *arštā*: "According to rectitude (*arštā*) I ruled," says Darius in Bh. 4, 64.

Hence there is nothing to prevent the conclusion that Anc. Pers. **Arta** conveys the same philosophical idea as the Av. **Aša**, which may be expressed by such terms as the Kingdom of Truth or Divine Government.

22. It is well to notice also another rather prolific name-forming element, *farnah* (comp.). As *farnah* does not appear as an independent word in the inscriptions, but only in the name *Vindafarnah* (see *Ινταφέρνης*), we must look to other sources for its meaning. Let us first investigate the signification of the Younger Avestan cognate, *x^varənah*, and then determine whether the Græco-Persian names containing *farnah* give evidence of a similar meaning for the Ancient Persian form.

Dr. Eugen Wilhelm (Madressa Jubl. Vol., pp. 159ff.), points out that YAv. *x^varənah* has two meanings, according as it is qualified by the adjective *kaoya* or *ax^varəta*.

The *kavaēm x^varənō* is a sort of divine splendor which attaches to the person of a legitimate king, who was considered divine, and of such persons as

Zaraθuštra. Such a king holds his place by the grace of God and is possessed of divine right, which a usurper cannot hold.

The *x̄arənō ax̄arətəm* is of much more general application, being used with reference to persons of minor importance. It is the fortunate circumstance which brings success, glory, happiness. But since it is called *ax̄arəta*, *unattainable*, it is the idealized goal to which human beings aspire as the *summum bonum*, but which they seldom, if ever, attain. Perhaps the words *glory*, *fortune* come as near as any to expressing this rather intangible idea.

Of the names containing *farnah* which support the first of these meanings, perhaps *Φαρναζάθρης* is the best example. Interpreted freely, this name means *possessing his kingdom by or through the "farnah,"* which points clearly to the royal *x̄arənah*. Another is *Φαρναπάτης*, *protected by the "farnah,"* to which may be added *'Οροφάρνης*, *whose "farnah" is from Ahura.*

But in other names *farnah* certainly has a more general meaning. For example, *Σαταφέρνης*, *whose "farnah" is wealth*; *Σατιφέρνης*, *whose "farnah" is well-being*; *Ινταφέρνης*, *who finds his "farnah."*

The meaning of some of the names containing this word is somewhat obscure, while others are capable of a double interpretation. The above discussion, however, leads to the belief that we may safely interpret Anc. Pers. *farnah* by approximately the same meaning as that given to YAv. *x̄arənah*.

GRÆCO-PERSIAN NAMES

A

Αβίλτακα (*μνήμονα*: Hesych., *Πέρσαι*); probably Artaxerxes Mnemon (cf. Justi, NB. 2). Oppert, *Le Peuple et la Langue des Mèdes*, 229, emends **Αβιάτακα**. Cf. Anc. Pers. *yam*, *to reach, attain* + prefix *abiy*, *unto*; note YAv. *yāta*, *acquisition, possession*, Middle Pers. *yāt*.

Αβραδάτης. Anc. Pers. *aura*, *lord* (cf. *Auramazdāh*, *Ahura Mazda*) + *dāta*, PPfP. of Anc. Pers. *dā* (I. E. **dō*), *to give*, or *dā* (I. E. **dhē*), *to create*; *god-given* or *god-created*.

Αβροκόμας. Anc. Pers. *aura*, *lord* (cf. *Auramazdāh*, *Ahura Mazda*); posterius perhaps Anc. Pers. *kāma*, *desire* (cf. Justi, NB. 498), Av. *kāma*, Skt. *kāma*; cf. **Αρτακάμας** (q. v.).

Αβροκόμης. See **Αβροκόμας**.

Αγδαβάτας. Prius may be connected with Anc. Pers. *haⁿj*, Skt. *sañj*; Av. **haxdā* (PPfP. with *tha*, cf. Bthl. Grund. 209, 8), *that which is bound, federation* (for *γδ* cf. Oss. *ayδ*, *loin*, Av. *haxt*); posterius Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*.

Αδεύης. Hypc. form based upon YAv. *aδavi*, *un-deceiving* + suffix *a*.

Αδούσιος. Hypc. form based upon Anc. Pers. *aduš (neg. prefix a + duš (comp.), ill, Av. duš, New Pers. duš, Skt. dus) + suffix (a)iya.

Αζάνης. Hypc. form based upon YAv. āza (comp., New Pers. -āz), *directing, guiding*, fr. az, “agere,” Skt. -āja, Gr. -āyós + suffix (a)na.

Αθῶος. Perhaps YAv. Āθuya. Etymology uncertain. Cf. Bthl., Wb. 323.

Αμαζάσπης. Av. *hamāza (ham + āza), *a running or dashing together, clash*, Skt. samāja + Anc. Pers. aspa (comp.), *horse*, Av. aspa, Skt. açva; *possessing war horses*; cf. Justi, NB. 124.

Αμάζασπος. See **Αμαζάσπης**.

Αμήστρις. Hypc. form containing perhaps Anc. Pers. *hamiyastrā (cf. Anc. Pers. ham, ha, *together, with*, Skt. sam, and GAv. myastrā (comp.), *alliance, ally, comrade*).

Αμίστρης. See **Αμήστρις**.

Αμίστρις. See **Αμήστρις**.

Αμόργης. Anc. Pers. u, *good*, Av. hu, Skt. su + Anc. Pers. *margā, *pasture*, YAv. marəyā (New Pers. marγ); *possessing good pastures*.

Αμυῖτη. See **Αμυτης**.

Αμυτης (for **Αμουτης**). Anc. Pers. u, *good*, Av.

hu, Skt. su (cf. Ἀτόσσα, YAv. Hutaosā) + YAv. maiti, *thought* (cf. Armen. hmut). See Tolman, PAPA. 45. 28.

Αναφᾶς. See Ανάφης.

Ανάφης. Hypc. form from **Αναφέρνης (cf. Οναφέρνης). YAv. varnaṭ (comp.), from van, *to gain, win* + Anc. Pers. farnah (comp.), *renown, glory*, YAv. x̄arənah; cf. YAv. varnaṭ-pəšna, *winning the battle*.

Ανδρόβαζος. Prius perhaps YAv. vandarə (comp.), possibly better read vandrə, fr. vand, *to praise*; probably influenced by Gr. ἀνδρο-; posterius YAv. bāzu, *arm*, Skt. bāhu; *possessing an arm devoted to glory*; cf. in meaning YAv. Vandarəmainiš, *possessing a mind devoted to glory*, and Gr. Κλεομένης.

Ανοῦτις. See Αμυτις.

Απάμα. Hypc. form based upon Av. Apām (gen. pl. of āp, sc. napāt), *genius of the waters*, after whom the tenth day of the month was named (New Pers. ābām) + suffix a; cf. New Pers. Mihr(a)bām (Miθra + apām).

Αράσπας. Av. *ara, *ready, fit* (cf. GAv. arēm, YAv. arəm) + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. açva; *possessing ready horses*.

Αρβιάνης. Αρβ + ιανης (?); Justi, NB. 21, connects 'arβ- with YAv. aurva and -ιανης with Av. yana; *trefflichen Segen, Glück geniessend*.

’Αρβουνπάλης. *’Αρβου* + *παλης* (?); Justi, NB. 21, connects *’αρβουν-* with **arbu*, akin to *’αλφός*, and *-παλης* with a word akin to *πῶλος*, *colt*, Goth. *fula*, I. E. **fō(u)*; *weisse Füllen besitzend*; etymology doubtful.

’Αργήστης. *’Αργ-* is perhaps connected with YAv. *arəja*, *worthy*, fr. *arəj*, Skt. *arh*; *-ηστης* suggests Av. *asti*, *companion*.

’Αργόστη. *’Αργ-* is perhaps YAv. *arəja*, *worthy*, fr. *arəj*, Skt. *arh*; for *-οστη* cf. Av. *ušti*, *wish*.

’Αρδάβασδος. Variant of **’Αρτάβασδος** (q. v.).

’Αρήνος. Acc. to Justi, NB. 22, an incorrect reading for **’Αρσίτης** (q. v.).

’Αριαβίγνης. Anc. Pers. *Ariya*, *Aryan*, YAv. *Airya*, Skt. *Ārya* + **bigna*; cf. *bigna* in *Bagabigna* (Bh. 4, 84-85). Justi, ZDMG. 49, 682, endeavors to connect *bigna* with *φοῖβος* and renders it *splendor*; cf. also NB. 489. Bartholomæ, Wb. 922, inquires whether *bigna* is PPfP. of *baj*, *to give as a share*, Skt. *bhaj*.

’Αριαζός. Anc. Pers. *Ariya*, *Aryan*, YAv. *Airya*, Skt. *Ārya*; the posterius may be YAv. *āza* (comp., New Pers. *-āz*), *directing*, *guiding*, fr. *az*, “*agere*,” Skt. *-aja*, Gr. *-ayός*; cf. *Náβαζος* (q. v.).

’Αριαῖος. Hypc. name from Anc. Pers. *Ariya*, *Aryan*, YAv. *Airya*, Skt. *Ārya* + suffix (a)iya; fr. such a compound as **’Αριαμάζης** or **’Αριαμένης**.

Ἄριαμάζης. Anc. Pers. *Ariya*, *Aryan*, YAv. *Airya*, Skt. *Arya*; posterius may be connected with YAv. *mazah*, *greatness*, Skt. *mahas*.

Ἄριαμένης. Anc. Pers. *Ariya*, *Aryan*, YAv. *Airya*, Skt. *Arya* + Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*.

Ἄριάμνης. Shortened from **Ἄριαμένης** (q. v.) or **Ἄριαράμνης** (q. v.).

Ἄριαράμνης. Anc. Pers. *Ariyāramna*: *Aršāmahyā* *pitā* *Ariyāramna* *Ariyāramnahyā* *pitā* *Cišpiš*, *the father of Arsames (is) Ariaramnes; the father of Ariaramnes [is Teispes]* (Bh. 1, 5); Anc. Pers. *Ariyā*, nom. pl. of *Ariya*, *Aryan*, YAv. *Airya*, Skt. *Arya* + **ramna*, fr. **ram*, *to be or cause to be at peace*, YAv. *ram*, Skt. *ram* (Tolman, Lex. and Texts, 66); *bringing peace to the Aryans*.

Ἄριάσπης. Anc. Pers. *Ariya*, *Aryan*, YAv. *Airya*, Skt. *Arya* + Anc. Pers. *aspā* (comp.), *horse*, YAv. *aspā* (New Pers. *asp*), Skt. *açva*.

Ἄριβαζος. Variant of **Ἀριόβαζος** (q. v.).

Ἀριβαῖος. Hypc. form from a compound of Anc. Pers. *Ariya*, *Aryan*, YAv. *Airya*, Skt. *Arya* and a word beginning with *b* + suffix (*a*)*iya*; cf. **Ἀριόβαζος** (q. v.) and **Ἀριοβαρζάνης** (q. v.).

Ἄριζος. Variant of **Ἀρίαζος** (q. v.).

Ἀριμένης. Variant of **Ἀριαμένης** (q. v.).

’Αριόβαζος. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. *Ārya* + YAv. *bāzu*, *arm*, Skt. *bāhu*.

’Αριοβαρζάνης. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. *Ārya* + Anc. Pers. *vardana*, *town*, GAv. *vərəzəna*, YAv. *varəzāna* (New Pers. *barzan*), *community*.

’Αριομάζης. See **’Αριαμάζης**.

’Αριομάνδης. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. *Ārya*; for the posterius cf. GAv. *mand*, *to be mindful*, Gr. *μαθεῖν*, Goth. *mundōn*; also Anc. Pers. *mazdah* < Ar. **ma(n)δhā* (Tolman, Lex. and Texts, 60).

’Αριόμαρδος. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. *Ārya*; posterius *-μαρδος*, probably YAv. *bərəzant*, *lofty*. Cf. *Máρδος* for Anc. Pers. *Bardiya*, a shortened form of the same root (Tolman, Lex. and Texts, 114).

’Αριοφάρνης. Anc. Pers. Ariya, *Aryan*, YAv. Airya, Skt. *Ārya* + Anc. Pers. *farnah* (comp.), *renown*, *glory*, *fortune*, YAv. *χ'arənah*.

’Αρίσβας. Perhaps a variant of **’Αράσπας** (q. v.).

’Αρισταζάνης. YAv. *airišta*, *unimpaired*, Skt. *ariṣṭa* + Anc. Pers. *zana* (comp.), *race*, fr. **zan*, *to give birth*, YAv. *zan*, Skt. *jan*; *of unimpaired race*.

’Αρμαμίθρης. Prius perhaps YAv. *arəma*, *arma* (comp.), *arm* (New Pers. *arm*); posterius Anc. Pers.

Miθra, the god *Mithra*, Av. *Miθra*, Skt. *mitra*; *whose arm is Mithra*. The rough breathing was written probably through a supposed connection with Gr. *ἄρμα*.

Αρνάχης. Hypc. form based upon Anc. Pers. **arana* (cf. *hamarana*, *battle*, YAv. *hamarəna*, Skt. *samarana*), fr. *ar*, *to set in motion* + suffix (a)ka.

Αρνάπης. Anc. Pers. **arana* (cf. *hamarana*, *battle*, YAv. *hamarəna*, Skt. *samarana*), fr. *ar*, *to set in motion* + YAv. *pā*, *protecting, sustaining*; cf. *-πης* in *σατράπης*, Anc. Pers. *xšaθrapāvan*, *satrap*, *kingdom-sustaining*.

Αροοασπο (coin inscription). Transliteration of YAv. *Aurvataspa*. Av. *aurvant*, *swift*, Skt. *aurvant* (Middle Pers. *arvand*) + Anc. Pers. *aspā* (comp.), *horse*, YAv. *aspā* (New Pers. *asp*), Skt. *açva*; *possessing swift horses*.

Αρπάτης (**Αρπάτης**). *Prius* may be shortened from YAv. *arəma*, *arma*, *arm* (New Pers. *arm*); *posterius* Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*. The rough breathing was written probably through a supposed connection with Gr. *ἄρμα*.

Αρσάκης. Anc. Pers. *Aršaka*: *Arašaka nāma Aθiyābaušnahya* [puθra], *Arsaces by name, [the son] of Athiyābaushna* (Seal Inscr. a). Hypc. form based upon Anc. Pers. *aršan* (comp.), *man*, YAv. *aršan*, Gr. *ἄρσην* + suffix (a)ka (Tolman, Lex. and Texts, 67); cf. **Οάρσης** (q. v.).

Ἄρσάμας. Anc. Pers. aršan (comp.), *man*, YAv. aršan, Gr. ἄρσην + Anc. Pers. *ama, *might*, YAv. ama (Tolman, Lex. and Texts, 68); *possessing the might of a man*.

Ἄρσαμένης. Anc. Pers. aršan (comp.), *man, hero*, YAv. aršan, Gr. ἄρσην + Anc. Pers. maniš (comp.), *mind*, Av. manah; *hero-minded*; cf. Ἰεραμένης (q. v.).

Ἄρσάμη. See **Ἄρσάμας**.

Ἄρσάμης. See **Ἄρσάμας**.

Ἄρσης. Variant of **Οάρσης** (q. v.).

Ἄρσίκας. See **Ἄρσάκης**.

Ἄρσίμας. See **Ἄρσάμας**.

Ἄρσίτης. Hypc. form based upon GAv. ərəš, *proper, right*, YAv. arš + suffix (i)ta.

Ἄρταβαζάνης. Perhaps same as **Ἄρταβαζος** (q. v.) with patronymic suffix (a)na.

Ἄρταβαζος. Anc. Pers. arta (comp.), *divine government, "göttliche Weltordnung," Arta* (cf. Av. aša), Av. arəta, Skt. ḗta + YAv. bāzu, *arm*, Skt. bāhu; *whose arm (strength) is Arta*.

Ἄρταβάνης. Anc. Pers. arta (comp.), *divine government, "göttliche Weltordnung," Arta* (cf. Av. aša), Av. arəta, Skt. ḗta + YAv. pāna (comp.), *pro-*

tection, fr. Av. pā, to protect, Anc. Pers. pā, Skt. pā; whose protection is Arta.

Αρτάβαρος. See **Αρταβάνης.**

Αρταβάριος. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. bara (comp.), fr. bar, *to bear, uphold*, Av. bara, Skt. bhara.

Αρταβάσδης. See **Αρταβάζος** ($\zeta=\sigma\delta$).

Αρταβασδος. See **Αρταβαζος** ($\zeta=\sigma\delta$).

Αρταβάτας. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā; *protected by Arta*.

Αρταβάτης. See **Αρταβάτας.**

Αρταβης. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + YAv. pā, *protecting, sustaining* (cf. -πης in σατράπης, Anc. Pers. xšaθrapāvan, *kingdom-sustaining*).

Αρταβίδης. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + *vīd, *to know, understand*, Av. vīd, Skt. vid, vida, *knowing; understanding the divine government of the world* (cf. Skt. vedavid, *understanding the Veda*).

Ἄρταγέρσης. Prius Anc. Pers. *arta* (comp.), YAv. *ərəta*, PPfP. of *ar*, *to fix*, or *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta*; posterius may contain **garša* (cf. YAv. *gar*, *to praise*).

Ἄρταγύρσας. Variant of **Ἄρταγέρσης** (q. v.).

Ἄρταζώστρη. Prius connected with YAv. *ar*, *to fix, establish*, PPfP. *ərəta*; the root is in Anc. Pers. *arta* (comp.), Av. *arəta*; *arta* here may have only the participial force, or it may mean *divine government*, “*göttliche Weltordnung*,” *Arta*; for posterius Marquart (636, 637) posits **zaoštrī* as corresponding to fem. of Anc. Pers. *dauštar*, *friend*.

Ἄρταχαμᾶ. See **Ἄρτακάμας**.

Ἄρταχάμας. Prius connected with YAv. *ar*, *to fix, establish*, PPfP. *ərəta*; the root is in Anc. Pers. *arta* (comp.), Av. *arəta*; *arta* here may have only the participial force, or it may mean *divine government*, “*göttliche Weltordnung*,” *Arta*; posterius probably Anc. Pers. *kāma*, *desire*, Av. *kāma*, Skt. *kāma*; cf. **Ἄβροκόμας** (q. v.).

Ἄρτάμης. Variant of **Ἄρτάμηνς** (q. v.).

Ἄρτάμηνς. Variant of *Artamenes* (Justinus 2, 10). Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta* + Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*, Skt. *manas*.

Ἄρτανης. Variant of Ἀρτάμνης (q. v.).

Ἄρταξάνης. Anc. Pers. arta (comp.), which here may correspond to YAv. ərəta, PPfP. of ar, *to fix, establish*, or it may have the meaning of *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. zana (comp.), *race*, YAv. zana, Skt. jana.

Ἄρταξας. Variant of Ἀρταξίας (q. v.).

Ἄρταξάτας. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + YAv. xsāta, PPfP. of xsā, *to teach; taught, learned, in regard to the divine government of the world*, Arta.

Ἄρταξέρξης. Anc. Pers. Artaxšaθ̄ra: θātiy Artaxšaθ̄ā xsāyaθ̄iya vazarka . . . adam Artaxšaθ̄ā xsāyaθ̄iya puθ̄ra, *says Artaxerxes the great king . . . I (am) the son of Artaxerxes the king* (Art. Pers. a. 8-13). Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. xšaθ̄ra, *kingdom*, Av. xšaθ̄ra (New Pers. šahr), Skt. kṣatra (cf. Tolman, Lex. and Texts, 66); *possessing his kingdom through Arta*.

Ἄρταξης. Variant of Ἀρταξίας (q. v.).

Ἀρταξίας. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. xšaya (comp.; cf.

xšayāršān = **Ξέρξης**), *king*, Av. **xšaya**, Skt. **kṣaya**; *king through Arta*.

’Αρτάοζος. Variant of **’Αρτάβαζος** (q. v.).

’Αρταονάσδης. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta* + YAv. *vazdah* (comp.), *permanence, perpetuity; possessing perpetuity from Arta*. Cf. YAv. **Ašavazdah**.

’Αρτάπαζος. Variant of **’Αρτάβαζος** (q. v.).

’Αρταπάνης. Variant of **’Αρταβάνης** (q. v.).

’Αρταπάτας. See **’Αρταβάτας**.

’Αρταπάτης. See **’Αρταβάτης**.

’Αρτάπης. See **’Αρτάβης**.

’Αρτάριος. Perhaps from **’Αρταβάριος** (q. v.); cf. Justi, NB. 32, 37.

’Αρτασούρας. Variant of **’Αρτασύρας** (q. v.).

’Αρτασύρας. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta* + Anc. Pers. *θūra* (comp.), *strong, powerful*, Av. *sūra*, Skt. *çūra*; *powerful through Arta*.

’Αρταῦχτης. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av.

aša), Av. arəta, Skt. ṛta + Av. ux̄da (fr. vac, *to speak*, Skt. vac), *that which is spoken, the word (of the gods), oracle*.

Ἄρταῦντη. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Av. vanta, *praise*.

Ἄρταῦντης. See **Ἄρταῦντη**.

Ἄρταφέρνης. Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. farnah (comp.), *glory, fortune*, YAv. x̄arənah; cf. Μιτραφέρνης (q. v.) and **Ὀροφέρνης** (q. v.).

Ἄρταφρένης. Variant of **Ἄρταφέρνης** (q. v.).

Ἄρταχαίης. Prins Anc. Pers. arta (comp.), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta; acc. to Justi, NB. 34, posterius is Av. haya, *quality, characteristic* (New Pers. x̄im).

Ἄρτεμβάρης. Anc. Pers. arta (comp.; acc. case), *divine government*, “*göttliche Weltordnung*,” Arta (cf. Av. aša), Av. arəta, Skt. ṛta + Anc. Pers. bara (comp.), fr. bar, *to bear, uphold*, Skt. bhara; cf. **Ἄρταβάριος** (q. v.). Cf. Bthl., Zum Wb. 54.

Ἄρτιβαρξάνης. YAv. arəti (same as Av. aši, Bthl., Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, Arti + Anc.

Pers. *vardana*, *town*, GAv. *vərəzəna*, YAv. *varəzāna*, *community, society* (New Pers. *barzan*).

Ἄρτιβόλης. YAv. *arəti* (same as Av. *aši*, Bthl. Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, *Arti*; posterius doubtful.

Ἄρτιμας. YAv. *arəti* (same as Av. *aši*, Bthl., Wb. 192), *reward*, also personified as the goddess who rewards piety with prosperity, *Arti*; posterius perhaps connected with YAv. *mazah*, *greatness, abundance*.

Ἄρτοβαζάνης. Variant of **Ἄρταβαζάνης** (q. v.).

Ἄρτομας. Perhaps a variant of **Ἄρτούχας** (q. v.); cf. Justi, NB. 40.

Ἄρτοντης. Perhaps of same origin as **Ἄρταντης** (q. v.).

Ἄρτοξάρης. Variant of **Ἄρταξέρξης** (q. v.).

Ἄρτοξέρξης. Variant of **Ἄρταξέρξης** (q. v.).

Ἄρτόστης. Anc. Pers. *arta* (comp.), *divine government, "göttliche Weltordnung," Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta* + Av. *uštā*, *according to one's wish, loc. of ušti*, often used substantively in the sense of *welfare, good fortune; whose welfare is from Arta*.

Ἄρτούχας. Prius may be connected with Anc.

Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta*; but *arta* here may have only the participial force of YAv. *ərəta*, PPfP. of *ar*, *to fix, establish*; posterius with Anc. Pers. *va(h)u* (comp.), *good* (cf. *Vaumisa*, *Dārayavau*), Av. *vaṇhu*.

Ἄρτοχμης. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta* + Av. *vahma*, *supplicant; prayer, praise*; cf. Justi. NB. 516.

Ἄρτιβιος. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta*; posterius may be connected with Av. *vaf* (pres. *ufya*), *to sing of, to praise in song*; cf. Justi, NB. 514.

Ἄρτυντης. Variant of **Ἄρταντης** (q. v.).

Ἄρτυστώνη. Anc. Pers. *arta* (comp.), *divine government*, “*göttliche Weltordnung*,” *Arta* (cf. Av. *aša*), Av. *arəta*, Skt. *ṛta*; posterius perhaps Av. *uštana*, *uštāna*, *life*.

Ἄρτυφιος. Variant of **Ἄρτιβιος** (q. v.).

Ἄρτώνη. See **Ἄρτωνις**.

***Ἀρτωνις.** Anc. Pers. **artaunī*, *belonging to, adherent of, Arta*, Av. *ašaonī*, fem. of *ašāvan*.

Ἀρνάνδης. Perhaps of same origin as **Ὀρόντας** (q. v.).

Ασιαδάτας. Variant of **Ασιδάτης** (q. v.).

Ασιδάτης. Anc. Pers. *āθ̄i* (comp.), *fire* (cf. *āθ̄iyādiya*, Tolman, Lex. and Texts, 62), Av. *ātar* (New Pers. *ādar*) + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. **dhē*), *to create* or *dā* (I. E. **dō*), *to give*; *Fire-given*, *Fire-created*.

Ασπαδάτης. Anc. Pers. *aspā* (comp.), *horse*, YAv. *aspā* (New Pers. *asp*), Skt. *açva* + Av. *dātar* (nom. *dātā*), *giver*, Skt. *dātar*; *giver of horses*.

Ασπαθίνης. Anc. Pers. *Aspacanah* (Dar. NRd. 1). Anc. Pers. *aspā* (comp.), *horse*, YAv. *aspā* (New Pers. *asp*), Skt. *açva* + Anc. Pers. *canah* (comp.), *desire*, YAv. *cinah* (comp.), Skt. *canas*; *having a desire for horses*; cf. Tolman, Lex. and Texts, 71.

Ασπακος. Anc. Pers. *aspā* (comp.), *horse*, YAv. *aspā* (New Pers. *asp*), Skt. *açva* + suffix (a)ka; *hype.* form derived from a double-stem name containing *aspā* (cf. **Ασπαδάτης** and others).

Ασπαμίτρης. Anc. Pers. *aspā* (comp.), *horse*, YAv. *aspā* (New Pers. *asp*), Skt. *açva* + Anc. Pers. *Miθra*, the god *Mithra*, represented in the Avesta as being drawn across the heavens by four white steeds, Av. *Miθra*, Skt. *mitra*.

Ασπίσας. Anc. Pers. *aspā* (comp.), *horse*, YAv. *aspā* (New Pers. *asp*), Skt. *açva* + Av. *isa* (comp.), *desiring*, or Av. *iš*, *desire*; *desiring or having a desire for horses*.

Αστάσπης. YAv. ašta, *eight*, Skt. aṣṭa + Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. aṣṭa; *having eight horses*; cf. YAv. Ašta-aurvant, *having eight runners*.

Αστης. Hypc. form based upon YAv. ašta, *eight* (cf. **Αστάσπης** (q. v.)); cf. also YAv. ašta, *messenger*.

Ατόσσα. YAv. Hutaosā, Anc. Pers. u *good*, Av. hu, Skt. su; for posterius Bartholomæ, Wb. 1822, posits *taosa, *thigh*, Middle Pers. hutōs, O. H. G. dioh; cf. in meaning Skt. vāmoru, Gr. καλλίπυγος.

Ατραδάτης. YAv. ātərə-dāta, atrə-dāta, Anc. Pers. āθri (comp.), *fire*, Av. ātar, ātərə + Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create*, or dā (I. E. *dō), *to give*; *Fire-created* or *Fire-given*; cf. **Ασιδάτης** (q. v.).

Ατροπάτης. YAv. Atərəpāta, Anc. Pers. āθri (comp.), *fire*, Av. ātar, ātərə + Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā; *Fire-protected*.

Αἰραδάτης. See **Αβραδάτας**.

Αἱρομασδης. See **Ωρομάζης**.

Αἱτοβάρης. Anc. Pers. *auta, *understanding* (cf. YAv. aot, *to understand*) + Anc. Pers. bara (comp.), fr. bar, *to bear*, Av. bara, Skt. bhara.

Αἱτοβοισάκης. Anc. Pers. *auta, *understanding* (cf. YAv. aot, *to understand*); according to Justi,

NB. 52, posterius may be connected with Armen. boys, *to plant*, from which come *būsak*, *būsanil*.

Αὐτοφραδάτης. Anc. Pers. **auta, understanding* (cf. YAv. *aot*, *to understand*) + YAv. *fra-dāta* or *-dāta*, PPfP. of *dā* (I. E. **dhē*), *to make*, or *dā* (I. E. **dō*), *to give*, with prefix *fra*, *forth*; *set forward, advanced; preëminent in understanding*.

Αχαιμένης. Anc. Pers. *Haxāmaniš*: *Cišpaiš pitā Haxāmaniš* (Bh. 1, 5, 6), *the father of Teispes (is) Achæmenes*, Anc. Pers. **haxā* (nom. sing. in composition; cf. Tolman, Lex. and Texts, 131), *friend*, YAv. *haxi*, Skt. *sakhi* + Anc. Pers. *maniš* (comp.), *mind* (cf. Av. *manah*); *friendly-minded*.

Αχαιμενίδης. Patronymic form of **Αχαιμένης** (q. v.), the Greek patronymic being used to express the Anc. Pers. proper adj. *Haxāmanišiya* (*Haxāmaniš* + suffix (a)iya), *of the race of Achæmenes, Achæmenidan*.

B

Βαγαδάτης. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. **dhē*), *to create*, or *dā* (I. E. **dō*), *to give*; *god-created, god-given* (cf. in meaning Gr. *Θεόδωρος*).

Βάγαζος. Probably a corruption of **Μεγάβαζος** (q. v.) or **Μεγάβυζος** (q. v.).

Βαγάθωος. Perhaps a corruption of **Bagadāta** (see **Βαγαδάτης**). Justi, NB. 68, suggests that *θω* = *thā* < *dāta*.

Βαγαῖος. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + suffix (a)iya; hypc. form of perhaps *Βαγαπάτης* (q. v.).

Βαγαπαῖος. Hypc. form of *Βαγαπάτης* (q. v.); first letter of posterius is retained and suffix (a)iya added.

Βαγαπάτης. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*; *god-protected*.

Βαγασάκης. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*); posterius may be YAv. *saoka*, *favor, advantage*; Justi, NB. 509, posits Anc. Pers. **sāka*, Skt. *çāka*, *strength*.

Βαγόραζος. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + Av. *rāzar*, *command, order*.

Βαγωδάραν (acc.). Shortened from *Βαγωδαρανāv* (q. v.).

Βαγωδαρανāv (acc.). Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + YAv. *darāna*, *fortress*, Skt. *dharāṇa*; *having the gods as his fortress*.

Βάδρης. Justi, NB. 56, posits Av. **baðra*, “*glücklich*,” “*Glück*,” New Pers. *bahr*, Skt. *bhadra*; hypc. form.

Βαζάκης (ὁ θαυμαστός). Hypc. form of perhaps *Αρτάβαζος* (q. v.) with suffix (a)ka.

Βαζάνης. Hypc. form of perhaps Ἀρταβαζάνης (q. v.).

Βαζαφαρμάνης. Variant of Βαρζαφάρνης (q. v.).

Βαρζαέντης. YAv. Bərəzavant, YAv. barəz, bərəz, *high* + suffix *vant*; cf. Bthl. Wb. 960.

Βαρζάνης. Hypc. form based upon Anc. Pers. vardana, *town*, GAv. vərəzəna, YAv. varəzāna (New Pers. barzan), *community, society*; perhaps from Ἀριοβαρζάνης (q. v.).

Βαρζαφάρνης. YAv. barəz, bərəz (comp.), *high* + Anc. Pers. farnah (comp.), *glory, renown*, YAv. x̌arənah; *having high renown*.

Βάρης. Perhaps variant of Βάδρης (q. v.).

Βαρνάβαζος. Variant of Φαρνάβαζος (q. v.).

Βαρσαέντης. See Βαρζαέντης.

Βαρσίνη. Justi, NB. 64, posits Av. *varesaena, fr. YAv. varəsa, *hair* + suffix aena; “*die Gelockte*;” perhaps a hypc. form based upon varəsa + suffix (i)na.

Βασσάκης. Variant of Βαγασακης (q. v.).

Βήλουρος. According to Pott, ZDMG. 13,384, connected with New Pers. belūr, *beryl*.

Βισθάνης. See Υστάνης.

Bóγης. Hypc. form based upon Av. *būj*, *release*, *deliverance*, fr. YAv. *buj*, *to release, save* + suffix a.

Bóξος. Perhaps hypc. form of *Bagabuxša* (see *Μεγάβυζος*).

Bouβάχης. Anc. Pers. **bū*, *earth, land* (cf. Anc. Pers. *būmī*, *earth*, Skt. *bhūmī*), Skt. *bhū* + GAv. *baga*, *allotment*, Skt. *bhaga*; *possessing an allotment of land*; cf. Skt. *bhūbhāga*, *spot of earth*, and *Bouβάρης* (q. v.).

Bouβάρης. Anc. Pers. **bū*, *earth, land* (cf. Anc. Pers. *būmī*, *earth*, Skt. *bhūmī*), Skt. *bhū* + Anc. Pers. *bara* (comp.), *bearing, possessing*, YAv. *bara*, Skt. *bhara*; *possessing land*; cf. Skt. *bhūbhṛt* and *Bouβάκης* (q. v.).

Bouγαῖος. Hypc. form based upon Av. *būj*, *release*, *deliverance*, fr. YAv. *buj*, *to release, save* + suffix (a)iya; cf. *Bóγης* (q. v.).

Bouπάρης. Variant of *Bouβάρης* (q. v.).

Bράζας. Incorrect reading for *Bapξαέντης* (q. v.).

Γ

Γωβρίας. See *Γωβρίας*.

Γωβρίας. Anc. Pers. *Gaubruva*: *Gaubruva Pātiš-uvāriš Dārayavahauš xšāyaθiyahyā arštibara, Gobryas, a Patischorian, spearbearer of Darius the king* (Dar. NRc.). According to Justi, IF. 17, Anz. 111, **gau*, *cattle* + **baruva*, Skt. *bharu*, *lord*; *lord of cattle*.

Δ

Δαδοῦχος. Cf. Anc. Pers. [Dātu]hya, Bh. 4, 85 (cf. Tolman, Lex. and Texts, 98). The supplement [datu-] is uncertain. The Babylonian gives za'-tu'-a. Bartholomæ, Wb. 731, reads Dāduhya and suggests a possible connection with Ar. *d(h)uns, *to pant, blow*, with intensive reduplication.

Δαϊφάρνης. YAv. dāhi (comp.), *creation* + Anc. Pers. farnah (comp.), *glory*, YAv. x̄arənah.

Δαϊφέρνης. See Δαϊφάρνης.

Δαμασπία. Fem. formation from YAv. Jāmāspa. The prius *jāma is connected by Justi, NB. 109, with Skt. janman, *birth, production*, giving it the meaning of *race*; posterius is Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. aṣva.

Δαμάτας. By metathesis from Δατάμας (q. v.).

Λαοῦχος. See Δαδοῦχος.

Δαρειαία. See Δαρεῖος.

Δαρειαῖας. See Δαρεῖος.

Δαρειαῖος. See Δαρεῖος.

Δαρεῖος. Anc. Pers. Dārayavau: adam Dārayavauš xšāyaθiya vazarka, *I (am) Darius the great king* (Bh. 1, 1). Anc. Pers. dāraya(t), PPA. of dar, *to hold, possess*, Av. dar, Skt. dhṛ + Anc. Pers. va(h)u (comp.), *good* (cf. Vaumisa), Av. vañhu, Skt. vasu.

Δαριήκης. Hypc. form of **Δαρεῖος** (q. v.) with suffix (a)ka.

Δατάμας. See **Δατάμης**.

Δατάμης. Perhaps hypc. form of a full name composed of Anc. Pers. dāta, *law* + a word beginning with m, perhaps *Miθra* (cf. Justi, NB. 81).

Δαταφέρνης. Prius either Anc. Pers. dāta, PPfP. of dā (I. E. *dō), *to give*, Av. dā, or Anc. Pers. dāta, *law*, fr. dā (I. E. *dhē), *to create*, Av. dā; posterius Anc. Pers. farnah (comp.), *glory, fortune*, YAv. x̄arənah.

Δανρίσης. Prius perhaps YAv. davi (comp.), *deceit*; posterius may be connected with YAv. riš (pres. irišya), *to harm, injure*; cf. Justi, NB. 82, 508.

Δηϊόκης. Perhaps hypc. form of Anc. Pers. *da-hyāupati, *governor of a province*, Av. daiñhupaiti with suffix (a)ka (cf. Justi, NB. 76).

Δοτάμας. See **Δατάμης**.

Δῶτος. Doubtless hypc. form of a name containing Anc. Pers. dāta, as PPfP. of dā (I. E. *dhē), *to create*, or dā (I. E. *dō), *to give*, or with the meaning *law*.

E

Ἐξάθρης. See **Ὀξάθρης**.

Ἐξαόρτης. Origin uncertain; cf. **Ὀξάθρης** (q. v.) and **Ζωροάστρης** (q. v.).

Εὐφράτας. It would seem that *ευ* represents here the Anc. Pers. *u*, *well*, Av. *hu*, Skt. *su*; posterius is connected by Justi, IF. 17, Anz. 116, with **frāta*, *fire* (Armen. *hrat*; *unto whom the fire is gracious*. Bartholomæ, Wb. 1830, however, regards the posterius as a loan word.

Z

Ζαμάσφης. From YAv. *Jāmāspa* (q. v. under *Δαμασπία*).

Ζάμης. Probably hypc. form from YAv. *Jāmāspa* (q. v. under *Δαμασπία*); cf. *Ζαμάσφης* (q. v.).

Ζαριάδρης. YAv. *Zairivairi*, fr. YAv. *zairi*, *yellow, gilt* + YAv. *vairi*, (comp.), *breastplate; having a gilt breastplate*.

Ζωροάστρης. Greek name of the Avestan *Zaraθuštra*, fr. **zarant*, *old*, Skt. *jarant* + Av. *uštra*, *camel; whose camels are old* (Bthl., Wb. 1676); but Justi, NB. 381, considers the Greek form *Ζωροάστρης* to be from YAv. *zāvar*, *power* + YAv. *yaštar*, *worshiper, sacrificer*; cf. also Pott, ZDMG. 13, 425, and Rapp, *ibid.* 19, 34. Ascoli, Beiträge z. vgl. Spr. 5, 210.

H

Ἕλικος. May be hypc. form based upon YAv. *harəka*, *rejected*; probably influenced by Gr. *ἥλικια*.

Ἡρώδης. See **Ὑρώδης**.

I

Ίδέρνης. See **Υδάρνης.**

Ιεραμένης. Prius perhaps Av. *vīra*, *man*, *hero*, Skt. *vīra*, influenced by Gr. *ἱερός*; posterius Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*; *having a hero-mind*; cf. in meaning **Αρσαμένης** (q. v.).

Ιζαβάτης. See **Ιξαβάτης.**

Ιθαμίτρης. May be from Anc. Pers. *viθ*, *royal race*, Av. *vīs*, Skt. *viṣ* + Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra*, Skt. *mitra*; inverted compound; cf. **Ασπαμίτρης** (q. v.).

Ιμαῖος. Hypc. form based upon Av. *Yima*, Skt. *Yama*, New Pers. *Jam(šēt)*, *Jamshid*—*i. e.*, *Yimō xšaētō*, *Yima the glorious* + suffix (a)iya; cf. Y. 9. 4.

Ινταφέρνης. Anc. Pers. *Vinda-farnah*; *Vinda-far[nā]* *nāma Pā[rsa]* *manā banda-ka avamšām maθištam akun-* *avam*, *Intaphernes by name, a Persian, my subject, him I made chief of them* (Bh. 3, 84, 85). Anc. Pers. **vinda(t)*, PPA. of **vid*, *to find*, Av. *vid*, Skt. *vid* + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x^varənah*; cf. Tolman, Lex. and Texts, 126.

Ιξαβάτης. Av. *aēša*, *powerful*, fr. *is*, *to be master over*, + Av. *paiti*, *lord, ruler* (New Pers. *bad*), Skt. *pati*. Marquart reads *Izadbates*, Av. *yazata*, *worshipful, god* (Middle Pers. *yazat*, New Pers. *īzad*) + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*.

Ιξαλβάτης. Corruption of **Ιξαβάτης** (q. v.).

Ισδεγέρδης. See **Ισδιγέρδης**.

Ισδηγέρδης. See **Ισδιγέρδης**.

Ισδιγέρδης. Av. *yazata* (PPfP. of *yaz*, *to worship*, Anc. Pers. *yad*, Skt. *yaj*), *worshipful, god* (Middle Pers. *yazat*, New Pers. *īzad*) + Anc. Pers. *karta*, PPfP. of *kar*, *to make*, Av. *kar*, Skt. *kṛ*. Cf. Izdgerd, Yazdkart.

Ισογαῖος. Corruption of **Σόγδιος**, the I being from the preceding **ΔΗΜΩΙ** and A for Δ, acc. to Justi, NB. 305.

Ιστάνης. Variant of **Υστάνης** (q. v.).

K

Καμβύσης. Anc. Pers. *Kaⁿbūjiya*: *Kaⁿbūjiya nāma Kūrauš puθra amāxam taumāyā*, *Cambyses by name, the son of Cyrus, (was) of our family* (Bh. 1, 28). Bartholomæ, Wb. 436, suggests **kaⁿbū + jiyā* (cf. YAv. *jiyā, sinew*), “*mit Sehnen aus -?-;*” cf. Foy, KZ. 35, 62 and Justi, NB. 490.

Καρτώμης. Prius perhaps Anc. Pers. *kārā*, *the people, army*; posterius may be either Anc. Pers. *taumā*, *family*, in which case the compound would mean *possessing a family of the army*—i. e., *belonging to the warrior-class* (cf. Pott, ZDMG. 13, 443), or Anc. Pers. *tauman*, *power, might* (cf. Bthl., Wb. 623; Tolman, Lex. and Texts, 91).

Kομάτης. Anc. Pers. Gaumāta: pa[sāva] I martiya maguš āha Gaumāta nāma, *afterwards there was one man, a Magian, Gaumāta by name* (Bh. 1, 36). Av. gau (in comp. gao, Anc. Pers. *gau), *cow*, also products of cattle, such as *flesh, milk* (mixed with haoma in sacrifices), Skt. go; posterius perhaps māta, PPfP. of Anc. Pers. mā, *to measure*, Av. mā, Skt. mā; here perhaps with the sense of ā-māta, *proved skillful or capable in*; as applied to Magian or priest the meaning of the compound would be: *measured, proved or tested, in the use of cattle or their products in the sacrifices.* Against this view see Bthl., Wb. 484.

Κρανάσπης. For prius Justi, NB. 499, posits Anc. Pers. *krāna, from New Pers. kurān, “gelb-braun”; posterius Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. açva.

Κραξάρης. Uvaxštra, Bh. 2, 15; 4, 19. Anc. Pers. u, *good*, Av. hu, Skt. su + *vaxštra, fr. Av. vaxš, *to grow*, Skt. vaks (cf. Tolman, Lex. and Texts, 77).

Κῦρος. Etymology and meaning doubtful, probably non-Iranian name. The Persians are said to have connected the meaning with “sun” (Justi, NB. 167). According to Strabo 729, the original name before the assumption of that of the river Cyrus was Agradates. If Γ is to be read, we might compare YAv. aýra, *highest*, not *country(-given)*, as Sayce Hdt. 69; if T, we have Atradates, the reputed father of Cyrus (Ctesias in Nicol. Damasc., Müller, Fragm. III, 398), Av. ātar (Middle Pers. ātur, New Pers. ādar), *fire*. The posterius in both cases is dāta, PPfP. of Anc. Pers. dā

(I. E. *dhē), *to create*, Av. dā, or Anc. Pers. dā (I. E. *dō), *to give*, Av. dā.

Λ

Λίαιος. Justi, NB. 183, connects with Av. srīra, *beautiful*.

Λυθίμυρας. Perhaps hypc. form connected with YAv. uruθman, *growth*, fr. YAv. raod, *to grow* (cf. Justi, NB. 183).

Μ

Μαγαδάτης. Variant of Βαγαδάτης (q. v.).

Μαγαῖος. Variant of Βαγαῖος (q. v.).

Μαδάτας. Anc. Pers. māh, *month*, Av. māh, *moon-god*, Māh (New Pers. māh), Skt. mās + dāta, PPfP. of Anc. Pers. dā (I. E. *dhē), *to create*, Av. dā, or Anc. Pers. dā (I. E. *dō), *to give*, Av. dā; Māh-created or Māh-given.

Μαδέτης. Variant of Μαδάτας (q. v.).

Μάδρης. See Βάδρης.

Μαζαία. See Μαζαῖος.

Μαζαῖος. Anc. Pers. mazdāh (in Auramazdāh, see Ωρομάζης), Av. mazdāh, *mindful, knowing all* (cf. Av. mazdā, *to hold in mind, remember*) + suffix (a)iya; hypc. form perhaps of *Mazda-dāta (see dāta in Ba-

γαδάτης) or **Mazda-pāta** (see *pāta* in *Bayatártης*); cf. *Bayatōs* (q. v.).

Maζάκης. Hypc. form based upon Anc. Pers. *mazdāh* (in *Auramazdāh*, see *'Ωρομάζης*), Av. *mazdāh*, *mindful, knowing all* (cf. Av. *mazdā*, *to hold in mind, remember*) + suffix (a)ka; cf. *Maζaῖos* (q. v.).

Maζάρης. Hypc. form based upon Anc. Pers. *mazdāh* (in *Auramazdāh*, see *'Ωρομάζης*), Av. *mazdah*, *mindful, knowing all* (cf. Av. *mazdā*, *to hold in mind, remember*) + suffix (a)ra; cf. *Maζaῖos* (q. v.).

Máζaρος See *Maζáρης*.

Maζήνης. Hypc. form based upon Anc. Pers. *mazdāh* (in *Auramazdāh*, see *'Ωρομάζης*), Av. *mazdāh*, *mindful, knowing all* (cf. Av. *mazdā*, *to hold in mind, remember*) + suffix (a)na; cf. *Maζaῖos* (q. v.).

Máης. Hypc. form based upon Anc. Pers. *māh*, *month*, Av. *māh*, *moon, moon-god, Māh* (New Pers. *māh*), Skt. *mās*, perhaps with suffix a.

Maιθoυζάνης. Anc. Pers. *māh*, *month*, Av. *māh*, *moon, moon-god, Māh*, Skt. *mās* + YAv. *būjyāna*, *participial adj. fr. buj, to release, save; having release, salvation through Māh*; cf. *Μιθροβούζάνης* (q. v.).

Maιδάτaς. Variant of *Maδáτaς* (q. v.).

Maīφaρνoς. Anc. Pers. *māh*, *month*, Av. *māh*, *moon, moon-god, Māh*, Skt. *mās* + Anc. Pers. *farnah* (comp.), *glory, fortune, YAv. x̄arənah; having the*

glory of the moon or having his glory, fortune from Māh.

Μαιφάτης. Anc. Pers. *māh*, *month*, Av. *māh*, *moon*, *moon-god*, *Māh*, Skt. *mās* + *pāta*, PPfP. of Anc. Pers. *pā*, *to protect*, Av. *pā*, Skt. *pā*; *Māh-protected*.

Μάνδρης. Perhaps corrupt reading for Βάδοης (q. v.).

Μάραφις. See Μάρφιος.

Μαρδόνιος. Anc. Pers. **Marduniya** (Bh. 4, 84). According to Justi, NB. 195, derived from **mardvan*, *mercy*, Av. **merezvan*, with suffix *ya* to the weak form *mardun*; but Bartholomæ, Wb. 1151, connects with **marduna*, “*Winzer*,” comparing New Pers. *mul*, *wine*, Skt. *mṛdvīkā*, *vine*; cf. also ZDMG. 54, 359.

Μαρδόντης. Anc. Pers. **Bardavant*, YAv. *Bərəz-avant* (cf. Anc. Pers. *vardana* = GAv. *vərəzəna*, YAv. *varəzāna*). Anc. Pers. **bard*, *high*, YAv. *barez*, *bərəz* + suffix *vant*; cf. Βαρζαέντης (q. v.).

Μάρδος. Anc. Pers. *Bardiya*: *avahyā Ka^ubūjiyahyā brāt[ā Bardi]ya nāma āha*, *of this Cambyses there was a brother Bardiya* (the Σμέρδις of Hdt.) *by name* (Bh. 1, 29, 30). Anc. Pers. **bard*, *high*, YAv. *barəz*, *bərəz* + suffix (a)iya; cf. Tolman, Lex. and Texts, 114. Cf. the full names *’Ariōmardos* and Σμερδομένης.

Μάρδων. May be variant of Μαρδόνιος (q. v.).

Μάρφιος. Perhaps same as the proper adj. *Μαράφιος* (cf. *Μαράφιοι*, Hdt. 1, 125 and *Μαράφιον*, Hdt. 4. 167), *Maraphian*; cf. Keiper, 89.

Μασαβάτης. Prius perhaps YAv. *mazan*, *greatness*; posterius Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*.

Μασίστης. Hypc. form based upon Anc. Pers. *maθišta*, *greatest*, YAv. *masišta*.

Μασίστιος. Hypc. form based upon Anc. Pers. *maθišta*, *greatest*, YAv. *masišta* + suffix (a)iyā.

Μασίστρης. Hypc. form based upon Anc. Pers. *maθišta*, *greatest*, YAv. *masišta* + suffix (a)ra.

Μασκάμης. Perhaps YAv. *mas*, *great* + Anc. Pers. *kāma*, *desire*, Av. *kāma*.

Ματάκης. Anc. Pers. *māta*, PPfP. of *mā*, *to measure*, Av. *mā*, Skt. *mā* + suffix (a)ka; hypc. form perhaps of *Kopátrης* (q. v.).

Μεγαβάζης. See *Μεγάβαζος*.

Μεγάβαζος. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + YAv. *bāzu* (New Pers. *bāzū*), *arm*, Skt. *bāhu*; *having God as his arm (strength)*.

Μεγαβάρης. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *bara* (comp.), fr. *bar*, *to bear*, YAv. *bara*, Skt. *bhara*; *god-bearing, god-sup-*

porting, or *god-supported* (cf. Anc. Pers. *asabāri*, *mounted on horses*).

Μεγαβάτης. See *Βαγαπάτης*.

Μεγαβέρνης. See *Μεγαφέρνης*.

Μεγάβυζος. Anc. Pers. *Bagabuxša*; *Ba*[*gab*]uxša *nāma* [*Dātu*]hyahyā *puθra* *Pārsa*, *Megabyzus* *by name, the son of Dātuhya, a Persian* (Bh. 4, 85). Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + **buxša*, fr. **buj*, YAv. *buj* (Middle Pers. *bōxtan*), *to free* (Tolman, Lex. and Texts, 113).

Μεγαδάτης. Variant of *Βαγαδάτης* (q. v.).

Μεγαδόστης. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. **dušta*, PPfP. of **duš*, *to take pleasure in, love*, Av. *zuš*; *beloved of God* (cf. in meaning Gr. Θεόφιλος).

Μεγάπανος. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + YAv. *pāna*, *protection*, Skt. *pāna*; *having God as his protection*.

Μεγασίδρας. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *ciθra*, *race, lineage*, Av. *ciθra* (New Pers. *cihr*), Skt. *citra*; *having his lineage from the gods* (cf. in meaning Gr. Θεογένης).

Μεγαφέρνης. Anc. Pers. *baga*, *god*, YAv. *baya* (Middle Pers. *bay*) + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x'arənah*.

Μενίσκος. Hypc. form based upon Anc. Pers. **maniš** (comp.), *mind*, Av. **manah** + suffix (a)ka.

Μενοστάνης. Perhaps Anc. Pers. **maniš** (comp.), *mind, realm of the intellect*, Av. **manah**, Skt. **manas** + Anc. Pers. **stāna**, *place*, Skt. **sthāna**.

Μέρδις. See **Μάρδος**.

Μῆδος. Anc. Pers. **Māda**, *Median*.

Μηθραφέρνης. See **Μιτραφέρνης**.

Μητρώστης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra** + Av. **va-hišta**, *best, superl. of vañhu*, Anc. Pers. **va(h)u** (comp.), Skt. **vasu**; cf. Justi, NB. 216.

Μίθαρος. Hypc. form based upon Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra**; cf. **Μιθραδάτης** (q. v.).

Μιθραδάτης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra** + Anc. Pers. **dāta**, PPfP. of **dā** (I. E. *dhē), *to create*, Av. **dā**, Skt. **dā**, or **dā** (I. E. *dō), *to give*, Av. **dā**, Skt. **dā**; *Mithra-created* or *Mithra-given*.

Μιθραῖος. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. **mitra** + suffix (a)iya; hypc. form perhaps of **Μιθραδάτης** (q. v.) or of a similar compound with **Miθra**.

Μιθράνης. Anc. Pers. **Miθra**, the god *Mithra*, Av.

Miθra (New Pers. **Mihr**), Skt. mitra + suffix (a)na; hypc. form of a double-stem name containing **Miθra** (cf. **Miθradáτης**).

Miθραξίδης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. mitra; posterius probably shortened from Anc. Pers. **xšaya** (comp.), *king*, Av. **xšaya**, Skt. **kṣaya**, or Anc. Pers. **xšaθra**, *kingdom*, Av. **xšaθra**, Skt. **kṣatra**, with a Greek patronymic ending attached; cf. Justi, NB. 216.

Miθρας. Hypc. form based upon Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra**, (New Pers. **Mihr**), Skt. mitra; cf. **Miθraῖος** (q. v.).

Miθρατώχμης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. mitra + Anc. Pers. **taumā**, YAv. *taoxman*, *seed*, *germ*, Skt. *tokman*; *of the seed of Mithra*. For the relation of Anc. Pers. **taumā** to YAv. *taoxman*, see Tolman, Lex. and Texts, 91.

Miθραίστης. See **Μητρώστης**.

Miθρήνης. See **Miθράνης**.

Miθριδάτης. See **Miθradáτης**.

Miθριδᾶτις. Feminine of **Miθriδάτης** (q. v.).

Miθρίνης. See **Miθrήνης**.

Miθροάξης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. mitra + YAv. *vaxša*, *word*, or YAv. *vaxša*, *growth*.

Μιθροβαῖος. Hypc. form of ***Miθrapāta** (see **Μιθροβάτης**); cf. **Βαγαπαῖος** (q. v.) fr. **Βαγαπάτης**.

Μιθροβαρζάνης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. *mitra* + Anc. Pers. *vardana*, *town*, GAv. *vərəzēna*, YAv. *varəzāna* (New Pers. *barzan*), *community, society*; cf. **Αρτιβαρξάνης** (q. v.).

Μιθροβούζάνης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. *mitra* + YAv. *būjyāna*, participial adj. fr. *buj*, *to release, save; having release, salvation through Mithra*; cf. **Μαιβούζάνης** (q. v.).

Μιθροδαῖος. Hypc. form of ***Miθradāta** (see **Μιθραδάτης**); cf. **Μιθροβαῖος** (q. v.) from ***Miθrapāta**.

Μιθροπαίστης. See **Μιθρωπάστης**.

Μιθρωπάστης. Anc. Pers. **Miθra**, the god *Mithra*. Av. **Miθra** (New Pers. **Mihr**), Skt. *mitra*; *posterior* may be Anc. Pers. *upastā*, *aid, help*, YAv. *upastā*; *whose help is Mithra*.

Μίτρα. See **Μίθρας**.

Μιτραγάθης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. *mitra*; Justi, NB. 213, connects *posterior* with YAv. *gāθā*, *hymn*, Skt. *gāthā*; *he who sings Mithra-hymns*.

Μιτραδάτης. See **Μιθραδάτης**.

Μιτραῖος. See **Μιθραῖος.**

Μιτράνης. See **Μιθράνης.**

Μιτραφέρνης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. *mitra* + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. **x̄arənah**.

Μιτροβάτης. Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra** (New Pers. **Mihr**), Skt. *mitra* + Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*; *protected by Mithra*.

Μοαφέρνης. Prius evidently **Maús**, a Saka-king, 130-110 B. C.; in the Indian inscriptions called **Moa** (cf. Justi, NB. 200); posterius Anc. Pers. *farnah* (comp.), *glory*, YAv. **x̄arənah**; *having the glory of Moa*.

Μουχαῖος. Perhaps variant of **Βουγαῖος** (q. v.).

Μύξος. Perhaps variant of **Βόξος** (q. v.).

N

Νάβαζος. Hypc. form based upon YAv. *navāza*, *navigator, sailor*; cf. Justi, NB. 218.

Ναβαρζάνης. Prius **Na-** uncertain; posterius Anc. Pers. *vardana*, *town*, GAv. *vərəzəna*, YAv. *varəzāna* (New Pers. **barzan**), *community*; cf. **Ἀριοβαρζάνης** (q. v.).

Νιφάτης. Hypc. form based upon Anc. Pers.

napāt, *grandson*, Av. napāt (New Pers. nava), Skt. napāt + suffix a; perhaps connected with Apām Napat, *genius of the waters*; cf. Justi, NB. 229; Bthl., Wb. 1039; also 'Απάμα (q. v.).

Νορονδαβάτης. Incorrect form for 'Ορονδαβάτης (q. v.).

Νύσα. Hypc. form containing YAv. anaoša, *un-threatened by destruction, immortal*.

Νύση. See *Nύσα*.

Νυσία. See *Nύσα*.

Νύσσα. See *Nύσα*.

Ξ

Ξέρξης. Anc. Pers. Xšayāršan: adam Xšayāršā xšāyaθiya vazarka . . . Dārayavahauš xšāyaθiya-hyā puθra Hāxāmanišiya, *I (am) Xerxes the great king, . . . the son of Darius the king, the Achæmenidan* (Xerx. Pers. a. 6-11). Anc. Pers. xšaya (comp.), *king, ruler*, Av. xšaya, Skt. kṣaya + Anc. Pers. aršan (comp.), *man*, YAv. aršan, Skt. ṛṣabha, Gr. ἄρσην; cf. Tolman, Lex. and Texts, 84.

Ο

Οάρσης. Perhaps Anc. Pers. *uvaršan, *of good virility, strength*, fr. Anc. Pers. u, *good*, Av. hu, Skt. su + *varšan, Skt. vr̥šan, *that which is distinguished for virility or strength*.

’Οάρτης. Variant of **’Οάρσης** (q. v.).

’Οβορζος. Prius perhaps Anc. Pers. **va(h)u** (comp.), *good*, Av. **vañhu**, **vohu** (comp.); posterius YAv. **barəzan**, *height*, fr. YAv. **barez**, *high* (New Pers. **burz**). For **o** < **vohu** cf. **’Οδάτις** (q. v.).

’Οδάτις. YAv. **Vohudāta**, fr. **vañhu**, **vohu** (comp.), *good* + **dāta**, PPfP. of **dā** (I. E. ***dhē**), *to create*.

Οἰβάρας (**Οἰβάρας**). See **Οἰβάρης**.

Οἰβάρης. According to Nicolaüs of Damascus, the name means **ἀγαθάγγελος**. If this be true, the prius **O-** (cf. **Oιο-** in **Οἰόβαζος**) must come from Anc. Pers. **va(h)u** (comp.), *good*, Av. **vañhu**, **vohu** (comp.); posterius Anc. Pers. **bara** (comp.), fr. **bar**, *to bear*, Av. **bara**, Skt. **bhara**; *bearer of good*; cf. also Justi, NB. 232.

Οἰόβαζος. Prius perhaps Anc. Pers. **va(h)u** (comp.), *good*, Av. **vañhu**, **vohu** (comp.); posterius YAv. **bāzu**, *arm*, Skt. **bāhu**.

’Οκοντοβάτης. Incorrect reading for **’Οροντοπάτης** (q. v.).

’Ολοφέρνης. Variant of **’Οροφέρνης** (q. v.).

’Ομάργης. Variant of **’Αμόργης** (q. v.).

’Ομάργης. See **’Ομάργης**.

’Ομάρτης. Perhaps incorrect reading for **’Ομάργης** (q. v.), T being for Γ.

Ὀμάρτης. See Ὀμάρτης.

Ὀμονδοβάτης. Incorrect reading for Ὀροντοπάτης (q. v.).

Ὀναφέρνης. YAv. vanant, PPA. of van, *to win* + Anc. Pers. farnah (comp.), *glory, fortune*, YAv. x̄arənah; *winning glory*; cf. vanant in YAv. vanō-vīspa.

Ὀνόφας. Hypc. form of Ὀναφέρνης (q. v.); cf. Ἀνάφης (q. v.).

Ὀξάθρης. Av. huxšaθra, *ruling well, good ruler*. Anc. Pers. u, *good*, Av. hu, Skt. su + Anc. Pers. xšaθra, *rule, kingdom*, Av. xšaθra, Skt. kṣatra.

Ὀξοδάτης. YAv. vaxša, *growth*, fr. Av. vaxš, *to grow, increase, exalt* + dāta, PPfP. of Anc. Pers. dā (I. E. *dhē), *to create*, Av. dā, Skt. dā.

Ὀξνάθρης. Variant of Ὀξάθρης (q. v.); ν probably influenced by ὀξύς; cf. Justi, NB. 232.

Ὀξνάρτης. Perhaps variant of Ὀξάθρης (q. v.); cf. Ὀξνάθρης (q. v.).

Ὀξύθρης. See Ὀξνάθρης.

Ὀξυρόης. See Χοσρόης.

Ὀρξίνης. Perhaps hypc. form based upon Av. varəcah, *power, honor, dignity*, Skt. varcas + suffix (i)na.

'Opoáνδης. See **'Opoντας.**

'Opoβαζος. Anc. Pers. *aura*, *god*, *Ahura*, Av. *ahura*, Skt. *asura* + YAv. *bāzu*, *arm*, Skt. *bāhu*; *having Ahura as his arm (might)*; cf. *Meγάβαζος* (q. v.).

'Opoβάτης. Anc. Pers. *aura*, *god*, *Ahura*, Av. *ahura*, Skt. *asura* + *pāta*, PPfP. of Anc. Pers. *pā*, *to protect*, Av. *pā*, Skt. *pā*; *god-protected*, *Ahura-protected*.

'Opoνδαβάτης. Variant of **'Opoντοπάτης** (q. v.)

'Opoνδαπάντης. Variant of **'Opoντοπάτης** (q. v.).

'Opoνδάτης. A fuller form would doubtless be **'Opoνδ-δάτης**. Prius YAv. *aurvat* (comp.), shortened from *Aurvataspā*, fr. *aurvant*, *swift* (Middle Pers. *arvand*), Skt. *arvant* + Anc. Pers. *aspā* (comp.), *horse*, YAv. *aspā* (New Pers. *asp*), Skt. *açva*; *possessing swift horses*, *Aurvataspa* (New Pers. *Arvandasasp*), *sun-god*; posterius Anc. Pers. *dāta*, PPfP. of *dā* (I. E. *dō), *to give*, Av. *dā*, Skt. *dā*, or *dā* (I. E. *dhē), *to create*, Av. *dā*, Skt. *dhā*; *given or created by Aurvataspa*.

'Opoντας. Hypc. form based upon Av. *aurvant*, *swift*, (Middle Pers. *arvand*), Skt. *arvant*; perhaps from **'Opoνδάτης** (q. v.) or **'Opoντοπάτης** (q. v.).

'Opoντης. See **'Opoντας.**

'Opoντοπάγας. Prius Av. *aurvant*, *swift* (Middle Pers. *arvand*), Skt. *arvant*; Justi, NB. 235, suggests

a connection of the posterius with Skt. pājas, *strength*, or, if one read -παλας for -παγας, with a word akin to Gr. πῶλος, *colt* (cf. Ἀρβουπάλης); but it would seem better to read -πατας (with Τ instead of Γ), making the name equivalent to Ὀροντοπάτης (q. v.).

Ὀρονταπάτης. YAv. aurvat (comp.), shortened from Aurvataspas, fr. aurvant, *swift* (Middle Pers. arvand), Skt. arvant + Anc. Pers. aspa (comp.), *horse*, Av. aspa (New Pers. asp), Skt. açva; *possessing swift horses*, Aurvataspa (New Pers. Arvandasap), *sun-god*; posterius Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā; *protected by Aurvataspa*.

Ὀροφέρνης. Anc. Pers. aura, *god*, Ahura, Av. ahura, Skt. asura + Anc. Pers. farnah (comp.), *glory, fortune*, YAv. xvarənah; *whose glory is from Ahura*.

Ὀρρόης. See Ὀσρόης.

Ὀρσόβαρις. Perhaps from Av. varəcah, *power, honor, dignity*, Skt. varcas + Anc. Pers. bara (comp.), *bearing, sustaining*, fr. bar, *to bear*, Av. bar, Skt. bhr̥.

Ὀρσοδάτης. Prius perhaps Av. varəcah, *power, honor, dignity*, Skt. varcas; posterius Anc. Pers. dāta, PPfP. of dā (I. E. *dō), *to give*, Av. dā, Skt. dā, or dā (I. E. *dhē), *to create*, Av. dā, Skt. dhā.

Ὀρυάνδης. See Ἀρυάνδης.

Ὀρώδης. See Υρώδης.

Ὀσδοόης. See Ὀσρόης.

Ὀσρόης. See Χοσρόης.

Ὀτάγης. Perhaps Anc. Pers. *u*, *good*, *well*, Av. *hu*, Skt. *su* + YAv. *taka* (New Pers. *tag*), *running*, *course*; cf. Justi, NB. 236.

Ὀτάνης. Anc. Pers. *Utāna*: *U]tā[na n]āma Θuxrah[y]ā [puθrā] Pārsa*, *Otanes by name, the son of Thukhra, a Persian* (Bh. 4, 83, 84). Perhaps Anc. Pers. *u*, *good*, Av. *hu*, Skt. *su* + **tāna*, *extension*, Skt. *tāna*; *having good posterity*; cf. Bthl., Wb. 1823.

Ὀτάσπης. For prius Pott, Et. Forsch. II, 530, suggests Av. *vāta*, *wind*, Skt. *vāta*; Justi, NB. 236, Anc. Pers. **hūta*, Skt. *sūta*, “*angetrieben*”; posterius Anc. Pers. *aspā* (comp.), *horse*, Av. *aspā* (New Pers. *asp*), Skt. *açva*.

Οὐδιάστης. Perhaps Anc. Pers. **ujasta*, fr. *u*, *good*, *well*, Av. *hu*, Skt. *su* + **jasta*, PPfP. of *jad*, *to pray*, YAv. *jad* (PPfP. *jasta*); *blessed* (cf. New Pers. *xujasta*). Bthl., Zum. Wb. 161, suggests Anc. Pers. **udyāsta* (cf. YAv. *yāh*, *to gird*), or **udyāšta*, fr. Anc. Pers. *yad*, *to worship*, YAv. *yaz*.

Οὐρωδης. See Υρώδης.

Π

Παρσώνδης. Justi, NB. 244, suggests a shortened (hypc.) form of **Paršandāta*, fr. **paršana*, *battle*, Pahl. *paršan* + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. **dhē*), *to create*, Av. *dā*, Skt. *dhā*; or perhaps **paršavant*.

Παρύσατις(-σάτις). Anc. Pers. *paru*, *much*, Av. *paru* + Anc. Pers. *šiyāti*, *happiness*, YAv. *šāti*.

Πασάκης. Perhaps hypc. form connected with New Pers. *paš*, from a compound such as **zairipaxša*, *with yellow mane*, with suffix (a)ka; cf. Justi, NB. 244.

Πατζάτης. Possibly hypc. form based upon Av. *paitizanta*, PPfP. of *zan*, *to know*, Anc. Pers. *dan*, with prefix *paiti*.

Πατηγύας. Etymology uncertain.

Πατιζείθης. Etymology uncertain. Perhaps a better form is Πατζάτης (q. v.); cf. Justi, NB. 519.

Πατιράμφης. Justi, NB. 507, suggests Anc. Pers. *patiy*, Av. *paiti* + a word akin to Gr. *λάμπω*; *re-splendent*; cf. in form YAv. *Paitidrāθa*.

Πετησάκης. Justi, NB. 509, connects the prius with Pahl. *patāi*, *permanent*; for the posterius he posits Anc. Pers. **sāka*, *strength*, Skt. *çāka*; cf. Βαγασάκης (q. v.).

Πραξάσπης. YAv. *pərəskā*, *value, price* + Anc. Pers. *aspā* (comp.), *horse*, YAv. *aspā* (New Pers. *asp*), Skt. *açva*.

Προέξης. Justi, NB. 255, posits Av. **frahaxša*, “*der aufmunternde, erziehende*.”

Πυράττις. See Παρύσατις

P

‘*Παβεζάκης*. Incorrect reading for (Θυγατέρα) *Βαζάκον* (see *Βαζάκης*), according to Justi, NB. 256.

‘*Παδίνης*. See ‘*Παθίνης*.

‘*Παθίνης*. Hypc. form based upon YAv. *raθa*, *chariot*, Skt. *ratha*, with suffix (i)na.

‘*Παθονίκης*. Variant of ‘*Παθίνης* (q. v.) with the suffix (i)ka.

‘*Πανοσβάτης*. Perhaps GAv. *rāna*, *fighter, warrior*, or YAv. *rēna*, *combat* + Anc. Pers. [“] *spāda* (comp.), *army*, GAv. *spāda*; cf. Anc. Pers. *Taxma-spāda*, *possessing an army of heroes*.

‘*Πεομίθρης*. Prius perhaps YAv. *rava*, (comp.), *rayu*, *swift, ready* (cf. Fick, Gr. PN. CXXXII; Justi, NB. 260); posterius Anc. Pers. **Miθra**, the god *Mithra*, Av. **Miθra**, Skt. *mitra*.

‘*Ποδοβάτης*. Incorrect reading for ‘*Οροντοπάτης* (q. v.).

‘*Ποδογούνη*. Anc. Pers. [“] *rudra*, *red*, Skt. *rudhira*, Gr. *έρυθρός* (cf. Justi, NB. 183) + YAv. *gaona*, *hair, color* (New Pers. *gūn*); *having red hair or color*.

‘*Ποισάκης*. See ‘*Πωσάκης*.

‘*Πωδάσπης*. Prius perhaps connected with Anc. Pers. [“] *rudra*, *red*, Skt. *rudhira*, Gr. *έρυθρός* (cf. Justi,

NB. 183); posterius Anc. Pers. aspa (comp.), *horse*, Av. aspa (New Pers. asp), Skt. açva; *having red horses*.

‘Ρωξάνη. Fem. form of ‘Ρωξάνης (q. v.).

‘Ρωξάνης. Hypc. form based upon YAv. roaxšna, *brilliant, resplendent*.

‘Ρωπάρας. Perhaps same as Γωβρύας (q. v.).

‘Ρωπάρης. See ‘Ρωπάρας.

‘Ρωσάκης. Hypc. form based perhaps upon YAv. raocah, *bright, shining*, with suffix (a)ka.

Σ

Σαθραβούζάνης. Anc. Pers. xšaθra, *kingdom*, Av. xšaθra, Skt. kṣatra + YAv. būjyāna, participial adj. fr. buj, *to release, save*; Justi interprets, “*Befreiung, Erhaltung des Reiches bewirkend*,” but compare Μιθροβουζάνης (q. v.).

Σαιταφάρνης. YAv. šaēta, *money, wealth* + Anc. Pers. farnah (comp.), *glory, fortune, happiness*, YAv. xvarənah.

Σανδάκη. Perhaps YAv. Zanda (etymology doubtful; cf. Bthl., Wb. 1662) + suffix (a)ka.

Σανδαύκη. Variant of Σανδάκη (q. v.).

Σαρσάμας. Perhaps incorrect reading for 'Αρσάμας (q. v.).

Σατάσπης. Anc. Pers. *θata* (comp.), *hundred*, YAv. *sata*, Skt. *çata* + Anc. Pers. *aspā* (comp.), *horse*, Av. *aspā* (New Pers. *asp*), Skt. *açva*; *possessing a hundred horses*; cf. Anc. Pers. *θatagu*, *Sattagydia*, *possessing a hundred cattle* (Tolman, Lex. and Texts, 95).

Σατιβάρας. Anc. Pers. *šiyāti*, *well-being, happiness*, YAv. *šāti* + Anc. Pers. *bara* (comp.), *bearing, bringing*, fr. *bar*, *to bear*, Av. *bar*, Skt. *bhr*; *bringing well-being, happiness*.

Σατιβαρζάνης. Anc. Pers. *šiyāti*, *well-being, happiness*, YAv. *šāti* + YAv. *vərəz* (comp.), *causing, producing* + suffix (a)na; *causing well-being, happiness*.

Σατιφέρνης. Anc. Pers. *šiyāti*, *well-being, happiness*, YAv. *šāti* + Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x^varənah*.

Σατραβάτης. Anc. Pers. *xšaθra*, *lordship, kingdom*, Av. *xšaθra*, Skt. *kṣatra* + *pāta*, PPfP. of Anc. Pers. *pā*, *to protect*, Av. *pā*, Skt. *pā*.

Σατροπάτης. See **Σατραβάτης**.

Σειράμνης. Perhaps YAv. *cirya* (New Pers. *cīra*), *excellent, efficient* + Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*.

Σεισάμης. Perhaps a corruption of **Σισιμάκης** (q. v.); or reduplication, cf. YAv. *θamnah*, *care*.

Σεκυνδιανός. In Ktes. for Σογδιανός (q. v.).

Σιρομίτρης. Prius doubtful; connected by Justi, NB. 303, with Armen. *sēr*, *loving, dear*; posterius Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra*, Skt. *mitra*; *to whom Mithra is dear, Mithra-loving*.

Σισαμάκης. See Σισιμάκης.

Σισάμνης. Prius doubtful; posterius Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*.

Σισιμάκης. Hypc. form of Σισιμίθρης (q. v.); first letter of posterius retained and suffix (a)ka added.

Σισιμίθρης. See Σουσαμίθρης.

Σμέρδις. See Μάρδος.

Σμερδομένης. Anc. Pers. **bard, high, lofty*, YAv. *barəz, bərəz* (cf. Σμέρδις) + Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*; *having a lofty mind*.

Σογδιανός. Same as Σόγδιος (q. v.) + suffix (a)na.

Σόγδιος. Anc. Pers. **Sugudiya, Sogdianian*, fr. Anc. Pers. *Suguda, Sogdiana*, YAv. *Suγda* + suffix (a)iya.

Σουσαμίθρης. Prius doubtful; posterius Anc. Pers. *Miθra*, the god *Mithra*, Av. *Miθra*, Skt. *mitra*.

Σπαμίτρης. Variant of 'Ασπαμίτρης (q. v.).

Σπιθάμης. Variant of Σπιταμᾶς (q. v.).

Σπιθραδάτης. Prius perhaps Anc. Pers. *spiθ^ra, *heaven* (New Pers. *sipihr*); cf. New Pers. **Mihr** < Anc. Pers. **Miθra**, New Pers. *cihr* < Anc. Pers. *ciθ^ra* (cf. Justi, NB. 310); posterius Anc. Pers. *dāta*, PPfP. of *dā* (I. E. *dhē), *to create*, Av. *dā*, Skt. *dhā*, or *dā* (I. E. *dō), *to give*, Av. *dā*, Skt. *dā*.

Σπιθριδάτης. Variant of **Σπιθραδάτης** (q. v.).

Σπιθροβάτης. Perhaps a corruption of **Σπιθραδάτης** (q. v.), but the posterius may be Anc. Pers. *pāta*, PPfP. of *pā*, *to protect*, Av. *pā*, Skt. *pā*.

Σπιταμᾶς. Av. *Spitāma*. Hypc. form of **Σπιταμένης** (q. v.), with retention of the first letter of posterius (cf. Justi, NB. 309).

Σπιταμένης. YAv. *spita* (comp.), *white* + Anc. Pers. *maniš* (comp.), Av. *manah*; perhaps *clear-minded* (cf. *spitidōiθra*, *clear-eyed*), Justi, NB. 310, “*mit weissem (reinem) Sinne*.”

Σπίτης. Hypc. form based upon YAv. *spita*, *white*; cf. **Σπιταμᾶς** (q. v.).

Σταβάχης. Hypc. form based perhaps upon YAv. *stavah* (comp.), *strength* + suffix (a)ka.

Σταβροβάτης. Perhaps YAv. *staora*, *horse, beast of burden* + Av. *paiti*, *lord, master*; cf. Justi, NB. 311.

Στάγης. Justi, NB. 311, connects with New Pers. *sitay*, *colt, steed*; ending seems to be hypc. suffix a.

Σταμένης. May be a corruption of **Σπιταμένης** (q. v.).

Σφενταδάτης. YAv. Spəntōdāta = spəntōdāta, fr. Av. spənta, *holy* + Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create*, Av. dā, Skt. dhā, or dā (I. E. *dō), *to give*, Av. dā, Skt. dā.

T

Τάβαλος. Cf. **Ταβούλης** (q. v.); Pott, ZDMG. 13, 389.

Ταβούλης. Perhaps YAv. tavah, *power*, Skt. tavas + Anc. Pers. *ula (cf. Φεραύλης (q. v.) and Justi, NB. 487), *desire*.

Τάγης. Perhaps variant of **Στάγης** (q. v.), but may be connected with YAv. tak, *to run* (Middle Pers. tak, New Pers. tag), perhaps with the meaning *swift*; cf. Justi, NB. 318, 513.

Ταναοξάρης. Variant of **Ταννοξάρκης** (q. v.).

Ταννοξάρκης. Av. tanū (New Pers. tan), *body*, Skt. tanū + Anc. Pers. vazarka, *great* (Turfan MSS. vazurg, New Pers. buzurg); *great in body*. Cf. Tolman, Lex. and Texts, 124.

Τασιφέρνης. Corruption of **Σατιφέρνης** (q. v.).

Τεάσπις. See **Τείσπης**.

Τειρέως. See **Τιραῖος**.

Τειριβάζον (gen.). See Τιρίβαζος.

Τείσπης. Anc. Pers. Cišpi or Caišpi (Bh. a, 8 *et passim*). Etymology uncertain.

Τεριτούχμης. Anc. Pers. *Tīra, the god *Tīra* (cf. YAv. Tīrōnakaθva) + Anc. Pers. taumā, *family*, YAv. taoxman, *seed*, Skt. tokman; *of the seed of Tīra*; cf. Μιθρατώχμης (q. v.).

Τηρίβαζος. See Τιρίβαζος.

Τηριδάτης. See Τιριδάτης.

Τιγραπάτης. YAv. tiyri, *arrow* + Av. paiti, *master*, Skt. pati; *master of arrows*.

Τιθραύστης. Anc. Pers. ciθra, *lineage*, Av. ciθra, Skt. citra + Anc. Pers. *vahišta, *best*, Av. vahišta, superl. of Anc. Pers. va(h)u (comp.), Av. vañhu, *good*; *best in lineage*.

Τιραῖος. Hypc. form based upon Anc. Pers. *Tīra, the god *Tīra* (cf. YAv. Tīrōnakaθva), + suffix (a)iya; perhaps from Τιρίβαζος (q. v.) or Τιριδάτης (q. v.).

Τιρίβαζος. Anc. Pers. *Tīra, the god *Tīra* (cf. YAv. Tīrōnakaθva) + YAv. bāzu, *arm*, Skt. bāhu; *having Tīra as his arm (strength)*.

Τιριδάτης. Anc. Pers. Tīra, the god *Tīra* (cf. YAv. Tīrōnakaθva) + Anc. Pers. dāta, PPfP. of dā (I. E. *dhē), *to create*, Av. dā, Skt. dhā, or dā (I. E. *dō), *to give*, Av. dā, Skt. dā; *Tīra-created* or *Tīra-given*.

Τιρνάσπης. Variant of Τυριάσπης (q. v.).

Τισσαφέρνης. Anc. Pers. ciθra, *lineage*, Av. ciθra, Skt. citra + Anc. Pers. farnah (comp.), *glory*, YAv. x^varənah; *whose glory is in his lineage*.

Τριταιίχμης. See Τριτανταιίχμης.

Τριτανταιίχμης. Anc. Pers. Ciθraⁿtaxma (Bh. 2, 79). Anc. Pers. ciθra (perhaps acc.) *lineage, race*, Av. ciθra, Skt. citra + Anc. Pers. *taxma, *strong, brave*, Av. taxma (cf. Tolman, Lex. and Texts, 88; Justi, NB. 164).

Τυριάσπης. YAv. Tūirya, *Turanian* + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. açva; *having Turanian horses*; cf. Yt. 17. 55: Tūra . . . āsuaspa, *the Turanians with swift horses*.

Τ

Ταπάτης. Perhaps Av. *x^vāpaiti, *self-master* (cf. Justi, NB. 131).

Τδάρνης. Anc. Pers. Vidarna: Vijdarna nāma Pārsa manā baⁿdaka avamśām maθištam akunavam, *Hydarnes by name, a Persian, my subject, him I made chief of them* (Bh. 2, 19, 20). Acc. to Justi, NB. 491, Anc. Pers. *vidarna, fr. viy, *away* + dar, *to hold; support, security*; cf. Av. vi-dar, *to support, hold secure*, and YAv. darəna, *fortification*. Bthl., Wb. 1443, suggests possible connection with Skt. vidīrṇa, *rent asunder*.

‘Τδάσπης. Perhaps YAv. hu-δāta, *well-made, well-formed* + Anc. Pers. aspa (comp.), *horse*, Av. aspa, Skt. açva; *having well-formed horses*; cf. Justi, NB. 131.

‘Τμαίης. Av. hu-māya, *rich in blessings*; cf. YAv. Humāyā, daughter of Hystaspes.

‘Τμέης. See ‘Υμαίης.

‘Τροιάδης. Perhaps of same origin as ‘Υρώδης (q. v.).

‘Τρώδης. YAv. hu-raoða, *having a beautiful form, appearance*.

‘Τσταίχμας. Justi, NB. 371, reconstructs the original form as *Vistaxma; prius Anc. Pers. viy, *apart, away*, Av. vī, Skt. vi; the posterius he connects with Pahl. stahmak, New Pers. sitam, *power; having wide-extended power*.

‘Τστάνης. Anc. Pers. u, *good*, Av. hu, Skt. su + Anc. Pers. stāna, *place, location* (New Pers. -stān), Skt. sthāna; *having a good place, location*; cf. Justi, NB. 372, 512.

‘Τστάσπης. Anc. Pers. Vištāspa; θātiy Dārayavaš xšāyaθiya manā pitā V'ištāspa, *says Darius the king, my father (is) Hystaspes* (Bh. 1, 3, 4). Anc. Pers. *višta (Middle Pers. višadak), *depressed (viy + had, to sit, settle down; cf. Skt. vi + sad, to sink, despond)* + Anc. Pers. aspa (comp.), *horse*, YAv. aspa (New Pers. asp), Skt. açva; *having spiritless horses*; cf. Tolman, Lex. and Texts, 127.

Φ

Φαραδασμένης. Etymology of prius not clear; posterius apparently Anc. Pers. *maniš* (comp.), *mind*, Av. *manah*.

Φαρανδάχης. Hypc. form of **Φαρανδάτης** (q. v.).

Φαρανδάτης. Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x̄arənah* + Anc. Pers. *dāta*, PPfP. of *dā* (I. E. *dō), *to give*, Av. *dā*, Skt. *dā*.

Φαρασμάνης. See **Φαραδασμένης**.

Φάρζιρις. According to Strabo, 785, another form for **Παρύσατις** (q. v.); but according to others, of Babylonian origin (cf. Justi, NB. 98).

Φαρισμάνης. See **Φαρασμάνης**.

Φαρνάβαζος. Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x̄arənah* + YAv. *bāzu*, *arm*, Skt. *bāhu*.

Φαρνάζάθρης. Anc. Pers. *farnah* (comp.), *glory, fortune*, YAv. *x̄arənah* (a sort of halo which surrounded legitimate kings, but which refused to be seized by usurpers) + Anc. Pers. *x̄šaθ̄a*, *lordship, kingdom*, Av. *x̄šaθ̄a*; *possessing the kingdom because of his "farnah."*

Φαρνάχη. See **Φαρνάκης**.

Φαρνάχης. Hypc. form based upon Anc. Pers.

farnah (comp.), *glory, fortune*, YAv. **x^varənah**, with suffix (a)ka.

Φάρνακος. See Φαρνάκης.

Φαρναχίας. Perhaps same as Φαρνάκης (q. v.), with re-formation of suffix (a)ka.

Φαρναπάτης. Anc. Pers. farnah (comp.), *glory, fortune*, YAv. **x^varənah** (a sort of halo which surrounded legitimate kings, but which refused to be seized by usurpers; also personified as a divinity, *Farnah*) + Anc. Pers. pāta, PPfP. of pā, *to protect*, Av. pā, Skt. pā; cf. Φαρανζάθρης (q. v.).

Φαρνάσπης. Anc. Pers. farnah (comp.), *glory, fortune*, YAv. **x^varənah** + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. aṣva.

Φαρνόξαρθος. Same as Φαρναζάθρης (q. v.), with metathesis of θ and ρ.

Φαρνούχης. Anc. Pers. farnah (comp.), *glory, fortune*, YAv. **x^varənah** + suffix (u)ka (uxa, Justi, NB. 94); hypc. form, as Φαρνάκης (q. v.).

Φαρνοῦχος. See Φαρνούχης.

Φάρσιρις. See Φάρζιρις.

Φεραύλης. Cf. New Pers. farrah, **x^varrah**, Middle Pers. **x^varrah**, *glory* (cf. far in Anc. Pers. farnah); for posterius Justi, NB. 487, posits Anc. Pers. *ula, *desire*.

Φερενδάτης. See Φαρανδάτης.

Φραάτης. Justi, NB. 101, 494, posits Anc. Pers. *frahāta, “*verständig*” (Pahl. *frahāt*, New Pers. *ferhād*).

Φρανικάτης. Corruption of Φαρναπάτης (q. v.).

Φραόρτης. Anc. Pers. Fravarti: *avadā hauv Fravartiš hya Mādaiy xšāyaθiya agaubatā āiš had[ā] kārā patiš mām hamaranam cartanaiy*, *here this Phraortes who called himself king in Media went with his army against me to engage in battle* (Bh. 2, 66, 67). Anc. Pers. *fravarti, Av. *fravaši*, *the immortal element of the believer which existed before and after his birth and was his guardian during life*; doubtless a hypc. form of a double-stem name containing this word. For Av. š corresponding to Anc. Pers. rt, cf. aša = arta, aši = arti, and mašya = martiya.

Φρασαόρτης. YAv. *Frašhamvarəta*. According to Justi, NB. 104, the name is formed from *hamvarəti*, *the (male) protecting power*, which was personified and worshiped; Bthl., Wb. 1010, gives reading and etymology as doubtful.

Φραταγούνη. Probably Anc. Pers. *frāta, *fire* (Armen. *hrat*; cf. *frāta in Φραταφέρνης) + YAv. *gaona*, *hair, color of hair, color*.

Φραταφέρνης. Prius connected by Justi, NB. 105, with Anc. Pers. *frāta, *fire* (Armen. *hrat*); posteriorius Anc. Pers. *farnah* (comp.), *glory, splendor*, YAv. *xvarənah*.

Φριαπίτης. Av. *fryapitar, *father-loving*, fr. Av. frya, *dear*, Skt. priya + Av. pitar, *father*, Anc. Pers. pitar, Skt. pitar; according to Justi, NB. 106, a translation of the epithet *φιλοπάτωρ* of Seleucus IV.

X

Χοάσπης. Anc. Pers. uvaspa, fr. Anc. Pers. u, *good*, *beautiful*, Av. hu, x^va, Skt. su + Anc. Pers. aspa (comp.), *horse*, YAv. aspa, Skt. açva; *possessing good or beautiful horses*.

Χοσρόης. YAv. Haosravah; according to Bthl., Wb. 1738, derived probably from husravah, *having a good reputation, renowned*.

Χρυσάντης. YAv. xrvīšyant, *grim, bloodthirsty* (cf. Justi, NB. 173).

Ω

Ώισάμης. Perhaps corruption of 'Αρσάμης (q. v.).

Ώιμισος. Anc. Pers. Vaumisa, Bh. 2, 49, 51, 62 *et passim*. Anc. Pers. va(h)u (comp.), *good*, Av. vañhu, vohu (comp.); posterius misa, would seem to indicate the pronunciation of θ^r in Anc. Pers. *Miθ^ra, Elam. Mi-iš-ša, written Mⁱθra in inscriptions of Art. Pers. and Art. Sus. and Mⁱtra in Art. Ham., the god *Mithra*; cf. Meillet, Gram. 105–107; also 'Ασιδάτης (q. v.) and Τισσαφέρνης (q. v.).

Ώιξος. From YAv. huvaša, *good growth, prosperity*.

’Ωρομάζης. Anc. Pers. **Auramazdāh.** Anc. Pers. **aura**, *lord*, Av. *ahura*, Skt. *asura* + Av. **Mazdāh**, name of the supreme god, *mindful, knowing all* (cf. Av. *mazdā*, *to hold in mind, remember*); *the lord omniscient*.

”Ωχος. Anc. Pers. **Vahauka**, Bh. 4, 86; etymology uncertain.

PHONOLOGY

BELOW are given the results of an investigation into the method employed in representing the Ancient Persian characters or sounds by Greek letters. It is easy to observe that the Greeks allowed themselves such great freedom in transliterating Persian names that it can hardly be said that any phonetic *method* is followed. For a fuller discussion of the various problems involved in this subject see General Discussion, §§2ff.

A

a > a—e. g., Ἀχαμένης (Haxāmaniš), Ἀρταφέρνης (arta + farnah), Βαγαπάτης (baga + pāta).

a > e—e. g., Μεγαφέρνης (baga + farnah), Ἀριαμένης (Ariya + maniš), Μεγαβάρης (baga + bara).

a > o—e. g., Αύρομάσδης (Auramazdāh), Ἀριοφάρνης (Ariya + farnah), Μιτροβάτης (Miθra + pāta).

a > i—e. g., Μιθριδάτης (Miθra + dāta), Νιφάτης (napāt + a), Ἀρσίμας (aršan + *ama).

a > ω—e. g., Βαγωδαρηνᾶν (baga + ¹darəna).

aⁿ > av—e. g., Τριτανταίχμης (Ciθ^raⁿtaxma).

aⁿ > aμ—e. g., Καμβύσης (Kaⁿbūjiya).

ay > i—e. g., Ἀρταξίας (arta + xšaya).

ayā > e—e. g., Ξέρξης (Xšayāršan).

ayav > ειαι or ει in Δαρειαῖος, Δαρεῖος (Dārayavau).

¹Avestan.

Ā

ā > a—e. g., 'Ασιδάτης (āθ̥ri + dāta), Μεγαδάτης (baga + dāta), 'Οτάνης (Utāna).

ā > a—e. g., 'Αχαιμένης (Haxāmaniš), Μαιφάτης (māh + pāta).

ā > η—e. g., Μῆδος (Māda).

ā > o (?)—e. g., 'Αβροκόμας (aura + kāma ?).

I

i > i—e. g., Μεγασίδρας (baga + ciθ̥ra), Μασίστης (ma-θ̥iṣta), Μιθραδάτης (Miθra + dāta).

iy (graphic) > i—e. g., 'Αριοφάρνης (Ariya + farnah), 'Αριάσπης (Ariya + aspa), Μαρδόνιος (Marduniya).

Syncope of iy (graphic)—e. g., Σατιφέρνης (šiyāti + farnah), Παρύσατις (paru + šiyāti).

i > η—e. g., Μηθραφέρνης (Miθra + farnah).

iⁿ > u—e. g., 'Ινταφέρνης (Viⁿdafarnah).

Ī

ī > i—e. g., 'Αρταβίδης (arta + *vīd), Τιραῖος (*Tīra + (a)iya), Τιριδάτης (*Tīra + dāta).

ī > η—e. g., Τηρίβαζος (*Tīra + ¹bāzu), Τηριδάτης (*Tīra + dāta).

ī > ε—e. g., Τειρέως (*Tīra + (a)iya), Τειριβάζον (*Tīra + ¹bazu).

ī > ε—e. g., Τεριτούχμης (*Tīra + taumā).

U

u > o—e. g., Μαρδόνιος (Marduniya), Μεγαδόστης (baga + *dušta), 'Οτάνης (Utāna).

¹Avestan.

u > v—e. g., Μεγάβυζος (baga + *buxša), Παρύσατις (paru + šiyāti).

u > a—e. g., 'Αμόργης (u + *margā), *Αμυτις (u + ¹maiti).

u > ov—e. g., 'Αδούσιος (a + duš), Ούδιαστης (*ujasta).

u > ε—e. g., 'Εξάθρης (u + xšaθ^ra).

uv > κν—e. g., Κναξάρης (Uvaxštra).

uv (graphic) > v—e. g., Γωβρύας (Gaubruva).

Ū

ū > v—e. g., 'Αρτασύρας (arta + θūra), Καμβύσης (Kaⁿ-būjiya).

ū > ov—e. g., 'Αρτασούρας (arta + θūra), Βουβάκης (*bū + ¹bāga), Βουβάρης (*bū + bara).

Au

au > o—e. g., Κομάτης (Gaumāta), 'Οροβάτης (aura + pāta), 'Οροφέρνης (aura + farnah).

au > av—e. g., Αύρομάσδης (Auramazdāh), Αύτοβάρης (*auta + bara).

au > aβ—e. g., 'Αβροκόμας (aura + kāma ?), 'Αβραδάτας (aura + dāta).

au > ω—e. g., *Αρτωνις (*artaunī), 'Ωρομάζης (Auramazdāh).

K

k > κ—e. g., 'Αρσάκης (Aršaka), Φαρνάκης (farnah + (a)ka), Καμβύσης (Kaⁿbūjiya).

k > γ—e. g., 'Ισδιγέρδης (¹yazata + karta).

k > χ—e. g., *Ωχος (Vahauka).

¹Avestan.

X, X̄

x > *x*—e. g., 'Αχαιμένης (Haxāmaniš), Τριτανταίχμης (Ci-^{θ̄a}ntaxma).

x̄ > *ξ*—e. g., 'Αρταξίας (arta + x̄aya), 'Αρταξέρξης (Artax̄aθ̄a), Ξέρξης (X̄ayāršan).

x̄ > *σ*—e. g., Σαθραβουζάνης (x̄saθ̄a + ¹būjyana), Σατρα-βάτης (x̄saθ̄a + pāta).

x̄ > *ζ*—e. g., Μεγάβυζος (baga + *bux̄a), Φαρναζάθρης (farnah + x̄saθ̄a).

G

g > *γ*—e. g., 'Αμόργης (u + *margā), Βαγαπάτης (baga + pāta), Μεγαδάτης (baga + dāta).

g > *κ*—e. g., Κομάτης (Gaumāta).

C

c > *τ*—e. g., Τείσπης (Cišpi), Τισσαφέρνης (ciθ̄a + far-
nah), Τριτανταίχμης (Ciθ̄a^νtaxma).

c > *θ*—e. g., 'Ασπαθίνης (Aspacanah).

c > *σ*—e. g., Μεγασίδρας (baga + ciθ̄a).

J

j > *σ*—e. g., Καμβύσης (Ka^νbūjiya).

j > *δι* (?)—e. g., Ούδιάστης (u + *jasta).

T

t > *τ*—e. g., 'Αρταφέρνης (arta + farnah), Βαγαπάτης (baga + pāta), Μιθραδάτης (Miθra + dāta).

Syncope of *t*—e. g., Κναξάρης (Uvax̄stra).

¹Avestan.

Θ

$\theta > \theta$ —e. g., 'Αρμαμίθρης (¹arma + Miθra), Μιθραδάτης (Miθra + dāta), Μιθραφέρνης (Miθra + farnah).

$\theta > \tau$ —e. g., 'Ασπαμίτρης (aspa + Miθra, Mitra), Μιτροβάτης (Miθra, Mitra + pāta), Μιτραφέρνης (Miθra, Mitra + farnah).

$\theta > \sigma$ —e. g., 'Αρτασύρας (arta + θūra), Μασίστης (maθiṣta), Σατάσπης (θata + aspa).

Θ^r

$\theta^r > \theta_p$ —e. g., 'Οξάθρης (u + xšaθ^ra), Φαρναζάθρης (farnah + xšaθ^ra).

$\theta^r > \tau_p$ —e. g., 'Ατραδάτης (āθ^ri + dāta), Σατραβάτης (xšaθ^ra + pāta).

$\theta^r > \delta_p$ —e. g., Μεγασίδρας (baga + ciθ^ra).

$\theta^r > \sigma$ —e. g., 'Ασιδάτης (āθ^ri + dāta).

$\theta^r > \sigma\sigma$ —e. g., Τισσαφέρνης (ciθ^ra + farnah).

$\theta^r > \rho\xi$ (by attraction)—e. g., 'Αρταξέρξης (arta + xšaθ^ra).

D

$d > \delta$ —e. g., Μαρδόνιας (Marduniya), Μεγαδάτης (baga + dāta), Μεγαδόστης (baga + *dušta).

$d > \zeta$ —e. g., 'Αριοβαρζάνης (Ariya + vardana), Βαρζάνης (vardana), Μιθροβαρζάνης (Miθra + vardana).

$d > \tau$ —e. g., 'Ινταφέρνης (Viⁿdafarnah).

N

$n > v$ —e. g., 'Αχαιμένης (Haxāmaniš), 'Αριοφάρνης (Ariya + farnah), 'Ασπαθίνης (Aspacanah).

¹Avestan.

P

p > π —e. g., 'Αριάσπης (Ariya + aspa), Βαγαπάτης (baga + pāta), Παρύσατης (paru + šiyāti).

p > β —e. g., Μεγαβάτης (baga + pāta), 'Οροβάτης (aura + pāta), Σατραβάτης (xšaθ^{ra}a + pāta).

p > ϕ —e. g., Μαιφάτης (māh + pāta), Νιφάτης (napāt + a).

F

f > ϕ —e. g., 'Αριοφάρνης (Ariya + farnah), 'Ινταφέρνης (Viⁿdafarnah), Φραόρτης (Fravarti).

f > β —e. g., Βαρνάβαζος (farnah + ¹bāzu), Μεγαβέρνης (baga + farnah).

B

b > β —e. g., 'Αρταβάριος (arta + bara), Βαγαπάτης (baga + pāta), Μεγάβυζος (Bagabuxša).

b > μ —e. g., Μάρδος (Bardiya), Μεγαδάτης (baga + dāta), Μεγασίδρας (baga + ciθ^{ra}a).

b > $\sigma\mu$ —e. g., Σμέρδις (Bardiya), Σμερδομένης (*bard + maniš). For prothetic σ see Kretschmer, KZ. 29, 440.

M

m > μ —e. g., 'Αχαιμένης (Haxāmaniš), Μαδάτας (māh + dāta), 'Ωρομάζης (Auramazdāh).

V

v > β —e. g., 'Αριοβαρζάνης (Ariya + vardana), 'Αρτα-βίδης (arta + *vid), Μιθροβαρζάνης (Miθra + vardana).

Syncope of v—e. g., Γωβρύας (Gaubruva).

Aphæresis of v—e. g., 'Ιδέρνης (Vidarna), 'Ινταφέρνης (Viⁿdafarnah).

¹Avestan.

vi > i—e. g., *Ὑδάρνης* (Vidarna), *Ὑστάσπης* (Vištāspa).
 va > o—e. g., *Φραόρτης* (Fravarti).
 va(h)u > ω—e. g., *Ωμισος* (Vaumisa).
 va(h)u > o (?)—e. g., *Οβορζος* (va(h)u ? + ¹barəzan).
 va(h)u > ou (?)—e. g., *Oιβάρης* (va(h)u ? + bara).
 va(h)u > ouo (?)—e. g., *Oιόβαζος* (va(h)u ? + ¹bāzu).
 vahau > ω—e. g., *Ωχος* (Vahauka).

R

ṛ > r—e. g., *Αριοφάρνης* (Ariya + farnah), *Οροβάτης* (aura + pāta), *Αρταβάριος* (arta + bara).
 ṛ > λ—e. g., *Ολοφέρνης* (aura + farnah).

S

s > σ—e. g., *Αριάσπης* (Ariya + aspa), *Μενοστάνης* (maniš + stāna), *Ὑστάσπης* (Vištāspa).

Ś

ś > σ—e. g., *Αρσάκης* (Aršaka), *Μασίστης* (maθišta), *Σατιφέρνης* (šiyāti + farnah).

Z, Zd

z > ξ—e. g., *Αρταξάνης* (arta + zana), *Ταννοξάρκης* (¹tanū + vazarka).
 z > ζ—e. g., *Αρισταζάνης* (¹airišta + zana).
 zd > ζ—e. g., *Ορομάζης* (Auramazdāh).
 zd > σδ—e. g., *Αύρομάσδης* (Auramazdāh)

H

Syncope of h—e. g., *Μαδάτης* (māh + dāta). *Ματφάτης* (māh + pāta).
 Aphæresis of h—e. g., *Αχαμένης* (Haxāmanīš).

¹Avestan.

ANCIENT PERSIAN WORD-LIST

THE following is a list of the Ancient Persian words forming the compounds already discussed, together with the names in which they occur.

A

*auta. Αὐτοβάρης, Αὐτοβοισάκης, Αὐτοφραδάτης.

aura. Ἀβραδάτης, Ἀβροκόμας, Ἀβροκόμης, Αὐραδάτας, Αὔρομάσδης, Ὄλοφέρνης, Ὁρόβαζος, Ὁροβάτης, Ὁροφέρνης, Ὄρομάζης.

āθ̄i. Ἀσιδάτας, Ἀσιδάτης, Ἀτραδάτης, Ἀτροπάτης.

*aduš. Ἀδούσιος.

abiy. Ἀβίλτακα (?).

*ama. Ἀρσάμας, Ὄισάμης (?).

*arana. Ἀρνάκης, Ἀρνάπης.

Ariya. Ἀριαβίγνης, Ἀρίαζος, Ἀρίατος, Ἀριαμάζης, Ἀριαμένης, Ἀριάμνης, Ἀριάσπης, Ἀρίβαζος, Ἀρίβαιος, Ἀριζος, Ἀριμένης, Ἀριόβαζος, Ἀριοβαρζάνης, Ἀριομάζης, Ἀριομάνδης, Ἀριόμαρδος, Ἀριοφάρνης.

arta. Ἀρδάβασδος, Ἀρταβαζάνης, Ἀρτάβαζος, Ἀρταβάνης, Ἀρτάβανος, Ἀρταβάριος, Ἀρταβάσδης, Ἀρτάβασδος, Ἀρταβάτας, Ἀρταβάτης, Ἀρτάβης, Ἀρταβίδης, Ἀρταγέρσης (?), Ἀρταγύρσας (?), Ἀρταζώστρη (?), Ἀρτακαμᾶ (?), Ἀρτακάμας (?), Ἀρτάμης, Ἀρτάμνης, Ἀρτάνης, Ἀρταξάνης (?), Ἀρτάξας, Ἀρταξάτας, Ἀρταξέρξης, Ἀρτάξης, Ἀρταξίας, Ἀρτάοζος, Ἀρταονάσδης, Ἀρτάπαζος, Ἀρταπάνης, Ἀρταπάτας, Ἀρταπάτης, Ἀρτάπης, Ἀρτάριος, Ἀρτασύρας, Ἀρτασύρας, Ἀρταύκτης, Ἀρταύντη, Ἀρταύντης, Ἀρταφέρνης, Ἀρταφρένης, Ἀρταχαίης, Ἀρτεμβάρης, Ἀρτοβάζάνης, Ἀρτόμας (?), Ἀρτόντης (?), Ἀρτοξάρης, Ἀρτοξέρης (79)

ξης, 'Αρτόστης, 'Αρτούχας (?), 'Αρτόχμης, 'Αρτύβιος, 'Αρτύντης, 'Αρτυστώνη, 'Αρτύφιος.

*artaunī. 'Αρτώνη, 'Αρτωνις.

aršan. 'Αρσάκης, 'Αρσάμας, 'Αρσαμένης, 'Αρσάμη, 'Αρσάμης, 'Αρσίκας, 'Αρσίμας, Ξέρξης, Σαρσάμας (?), 'Ωισάμης (?).

aspa. 'Αμαζάσπης, 'Αράσπας, 'Αριάσπης, 'Αρίσβας (?), 'Αροοασπο, 'Ασπαδάτης, 'Ασπαθίνης, 'Ασπακος, 'Ασπαμίτρης, 'Ασπίσας, Δαμασπία, Ζαμάσφης, Κρανάσπης, 'Οτάσπης, Πραξάσπης, 'Ρωδάσπης, Σατάσπης, Σπαμίτρης, Τιρυάσπης, Τυριάσπης, 'Υδάσπης, Υστάσπης, Φαρνάσπης, Χοάσπης.

U

u. 'Αμόργης, 'Αμυντη, 'Αμυτις, 'Ανοῦτις, 'Ατόσσα (?), Βισθάνης, 'Εξάθρης, Εύφρατης (?), 'Ιστάνης (?), Κυαξάρης, 'Οάρσης (?), 'Οάρτης (?), 'Ομάργης, 'Ομάργης, 'Ομάρτης (?), 'Ομάρτης (?), 'Οξάθρης, 'Οξυάθρης, 'Οξυάρτης (?), 'Οξύθρης, 'Οτάγης (?), 'Οτάνης, Ούδιάστης, 'Υστάνης, Χοάσπης.

K

kāma. 'Αβροκόμας (?), 'Αβροκόμης (?), 'Αρτακαμᾶ, 'Αρτακάμας, Μασκάμης.

kārā. Καρτώμης (?).

karta. 'Ισδεγέρδης, 'Ισδηγέρδης, 'Ισδιγέρδης.

*krāna. Κρανάσπης (?).

X

xšaθra. 'Αρταξέρξης, 'Αρτοξάρης, 'Αρτοξέρξης, 'Εξάθρης, Μιθραξίδης (?), 'Οξάθρης, 'Οξυάθρης, 'Οξυάρτης (?), 'Οξύθρης, Σαθραβουζάνης, Σατραβάτης, Σατροπάτης, Φαρναζάθρης, Φαρνόζαρθος.

xšaya. 'Αρτάξας, 'Αρτάξης, 'Αρταξίας, Μιθραξίδης (?), Εέρξης.

G

***gau.** Γωβρίας (?), Γωβρύας (?), Κομάτης, 'Ρωπάρας (?), 'Ρωπάρης (?).

***garša.** 'Αρταγέρσης (?), 'Αρταγύρσας (?).

C

canah. 'Ασπαθίνης.

ciθ^ra. Μεγασίδρας, Τισσαφέρνης, Τριταίχμης, Τριτανταίχμης.

Cišpi, Caišpi. Τεάσπις, Τείσπης.

J

***jasta** (jad). Ούδιάστης (?).

T

taumā. Καρτώμης (?), Μιθρατώχμης, Τεριτούχμης.

tauman (power, Tolman, Lex. and Texts, 91).

Καρτώμης (?).

***taxma.** Τριταίχμης, Τριτανταίχμης.

tāna. 'Οτάνης.

***Tira.** Τειριβάζου, Τεριτούχμης, Τηρίβαζος, Τηριδάτης, Τιραῖος, Τιρίβαζος, Τιριδάτης.

⊗

θata. Σατάσπης.

θūra. 'Αρτασούρας, 'Αρτασύρας.

D

dāta. 'Αβραδάτης, 'Ασιαδάτας, 'Ασιδάτης, 'Ατραδάτης, Αύ-

ραδάτας, Βαγαδάτης, Βαγάθως (?), Δαταφέρνης (?), Δῶτος (?), Μαγαδάτης, Μαδάτας, Μαδέτης, Μαιδάτας, Μεγαδάτης, Μιθραδάτης, Μιθριδάτης, Μιθριδάτης, Μιθραδαῖος, Μιτραδάτης, Ὁξοδάτης, Ὁρονδάτης, Ὁρσοδάτης, Παρσώνδης (?), Σπιθαδάτης, Σπιθροβάτης (?), Σφενταδάτης, Τηριδάτης, Τιριδάτης, Φαρανδάκης, Φαρανδάτης, Φερενδάτης.

dāta (*law*). Δαμάτας, Δατάμας, Δατάμης, Δαταφέρνης (?), Δοτάμας.

*dušta (< *duš). Μεγαδόστης.

P

pāta. Ἀγραβάτης, Ἀρπάτης, Ἀρταβάτας, Ἀρταβάτης, Ἀρταπάτας, Ἀρταπάτης, Ἀτροπάτης, Βαγαπαῖος, Βαγαπάτης, Ἰξαβάτης, Ἰξαβάτης, Ἰξαλβάτης, Μαιφάτης, Μαρσαβάτης, Μεγαβάτης, Μιθροβαῖος, Μιτροβάτης, Νορονδαβάτης, Ὁκοντοβάτης, Ὁμοιδοβάτης, Ὁροβάτης, Ὁρονδαβάτης, Ὁρονδαπάντης, Ὁροντοπάτης, Ῥοδοβάτης, Σατραβάτης, Σατροπάτης, Τιγραπάτης, Φαρναπάτης, Φαρνικάτης.

ragu. Παρύσατις, Πυράττις, Φάρξιρις (?), Φάρσιρις (?).

*paršana. Παρσώνδης (?).

pitar. Φριαπίτης.

F

farnah. Ἀναφᾶς, Ἀνάφης, Ἀριοφάρνης, Ἀρταφέρνης, Ἀρταφρένης, Βαξαφαρμάνης, Βαρζαφάρνης, Βαρνάβαζος, Δαιφάρνης, Δαιφέρνης, Δαταφέρνης, Ἰνταφέρνης, Μαΐφαρνος, Μεγαβέρνης, Μιτραφέρνης, Μαοφέρνης, Ὁλοφέρνης, Ὁναφέρνης, Ὁροφέρνης, Σαιταφάρνης, Σατιφέρνης, Τασιφέρνης, Τισσαφέρνης, Φαρανδάκης, Φαρανδάτης, Φαρνάβαζος, Φαρναζάθρης, Φαρνάκη, Φαρνάκης, Φάρνακος, Φαρνακύας, Φαρναπάτης, Φαρνάσπης, Φαρνόξαρθος, Φαρνούχης, Φαρνούχος, Φεραύλης (?), Φερενδάτης, Φερεσσεύης (?), Φρανικάτης, Φραταφέρνης.

*frāta. Εύφράτας (?), Φραταγούη, Φραταφέρνης.

*fravarti. Φραόρτης.

*frahāta. Φραάτης (?).

B

baga. Βαγαδάτης, Βάγαζος, Βαγάθως, Βαγαῖος, Βαγαπαῖος, Βαγαπάτης, Βαγασάκης, Βαγόραζος, Βαγωδάραν, Βαγωδαράν, Βασσάκης, Μαγαδάτης, Μαγαῖος, Μεγαβάζης, Μεγάβαζος, Μεγαβάρης, Μεγαβάτης, Μεγαβέρνης, Μεγάβυζος, Μεγαδάτης, Μεγαδόστης, Μεγάπανος, Μεγασίδρας, Μεγαφέρνης.

bara. 'Αρταβάριος, 'Αρτάριος (?), 'Αρτεμβάρης, Αύτοβάρης, Βουβάρης, Βουπάρης, Μεγαβάρης, Οιβάρας, Οιβάρας, Οιβάρης, 'Ορσόβαρις, Σατιβάρας.

*baruva. Γωβρίας (?), Γωβρύας (?), 'Ρωπάρας (?), 'Ρωπάρης (?).

*bard. 'Αριόμαρδος (?), Μαρδόντης, Μάρδος, Μέρδις, Σμέρδις, Σμερδομένης.

*bigna. 'Αριαβίγνης.

*bū. Βουβάκης, Βουβάρης, Βουπάρης.

*buxša. Βόξος (?), Μεγάβυζος.

M

māta. Κομάτης (?), Ματάκης (?).

maθišta. Μασίστης, Μασίστιος, Μασίστρης.

Māda. Μῆδος.

maniš. 'Αριαμένης, 'Αριάμνης (?), 'Αριμένης, 'Αρσαμένης, 'Αρτάμης, 'Αρτάμνης, 'Αρτάνης, 'Αχαιμένης, 'Αχαιμενίδης, 'Ιεραμένης, Μενίσκος (?), Μενοστάνης (?), Σειράμνης (?), Σισάμνης, Σπιταμᾶς, Σπιταμένης, Σταμένης (?), Φραδασμένης (?), Φαρασμάνης (?), Φαρισμάνης (?).

*margā. 'Αμόργης, 'Ομάργης, 'Ομάργης, 'Ομάρτης (?), 'Ομάρτης (?).

*marduna. Μαρδόνιος (?), Μάρδων (?).

*mardvan. Μαρδόνιος (?), Μάρδων (?).

mazdah. Αἴρομάσδης, Μαζαία, Μαζαῖος, Μαζάκης, Μαζάρης, Μάζαρος, Μαζήνης, Ὄρομάζης.

māh. Μαδάτας, Μαδέτης, Μάης, Μαιβούζάνης, Μαιδάτας, Μαΐφαρνος, Μαιφάτης.

Miθra (Mitra). Ἀρμαμίθρης, Ἀσπαμίτρης, Μηθραφέρνης, Μητρώστης, Μίθαρος, Μιθραδάτης, Μιθραῖος, Μιθράνης, Μιθραξίδης, Μίθρας, Μιθρατῶχμης, Μιθραύστης, Μιθρήνης, Μιθριδᾶτις, Μιθρίνης, Μιθροάξης, Μιθροβαῖος, Μιθροβαρζάνης, Μιθροβουζάνης, Μιθροδαῖος, Μιθροπαύστης, Μιθρωπάστης, Μίτρα, Μιτραγάθης, Μιτραδάτης, Μιτραῖος, Μιτράνης, Μιτραφέρνης, Μιτροβάτης, Ρεομίθρης, Σιρομίτρης, Σισιμίθρης, Σουσαμίθρης, Σπαμίτρης, Ὄμισσος.

Y

yam. Ἀβίλτακα (Ἀβιάτακα) (?).

R

*ramna. Ἀριαράμνης.

*rudra. Ῥοδογούνη, Ῥωδάσπης (?).

V

*vaxštra. Κναξάρης.

vardana. Ἀριοβαρζάνης, Ἀρτιβαρζάνης, Βαρζάνης, Μιθροβαρζάνης, Ναβαρζάνης.

*varšan. Ὁάρσης (?), Ὁάρτης (?).

vazarka. Ταναοξάρης, Ταννοξάρκης.

Vahauka. Ὄχος.

va(h)u. Ἀρτόμας (?), Ἀρτούχας (?), Δαρειαία, Δαρειαίας, Δαρειαῖος, Δαρεῖος, Δαρήκης, Ὁβορζος (?), Οἰβάρας (?), Οἰβάρας, Οἰβάρης (?), Οιόβαζος (?), Ὄμισσος.

*vīd. Ἀρταβίδης.
 *vidarna. Ἰδέρνης, Ὑδάρνης.
 *vī^uda(t). Ἰνταφέρνης.
 *vīšta. Ὑστάσπης.

S

*sāka. Βαγασάκης (?), Πετησάκης (?).
 Suguda. Ισογαῖος, Σεκυνδιανός, Σογδιανός, Σόγδιος.
 stāna. Βισθάνης, Ἰστάνης, Μενοστάνης, Ὑστάνης.
 spāda. Ῥανοσβάτης (?).
 *spiθ^ua. Σπιθραδάτης (?), Σπιθριδάτης (?), Σπιθροβάτης (?).

Ś

šiyāti. Παρύσατις, Πυράττις, Σατιβάρας, Σατιβαρζάνης,
 Σατιφέρνης, Τασιφέρνης, Φάρζιρις (?), Φάρσιρις (?).

Z

zana. Ἀρισταζάνης, Ἀρταζάνης.

H

*haxā (nom. sing.). Ἀχαιμένης, Ἀχαιμενίδης.
 ham. Ἀμήστρις (?).
 *hūta. ὘τάσπης (?).

HYPOCORISTIC SUFFIXES

SUFFIXES used in forming hypocoristic names, together with the names in which they appear.

a. 'Αδεύης, 'Απάμα, Βόγης, Μάης (?), Στάγης (?), Τάγης (?).

(a)iya. 'Αδούσιος, 'Αριαίος, 'Αρίβαιος, Βαγαίος, Βαγαπαίος, Βουγαίος, 'Ιμαίος, Μαγαίος, Μαζαία, Μαζαίος, Μασίστιος, Μέρδις, Μιθραίος, Μιτραίος, Μουχαίος, Σμέρδις, Τιραίος.

(a)ka. 'Αρνάκης, 'Αρσάκης, 'Αρσίκας (?), "Ασπακος, Βαζάκης, Δηϊόκης, Μαζάκης, Ματάκης, Μενίσκος, Πασάκης (?), 'Ρωσάκης (?), Σταβάκης, Φαρνάκη, Φαρνάκης, Φάρνακος.

(a)na. 'Αζάνης, Βαζάίης (?), Μαζήνης, Μιθράνης, Μιθρήνης, Μιτράνης.

(a)ra. Μαζάρης, Μάζαρος, Μασίστρης.

(i)ka. 'Αρσίκας (?), 'Ραθονίκης.

(i)na. Βαρσίνη (?), 'Ορξίνης, 'Ραδίνης, 'Ραθίνης.

(i)ta. 'Αρσίτης.

(u)ka. Φαρνούχης, Φαρνούχος.

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